

国家清史编纂委员会·编译丛刊影印系列

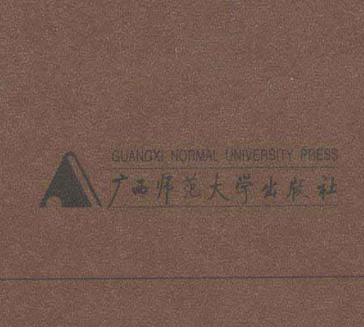
美国政府解密档案（中国关系）

美国驻中国广州领事馆领事报告（1790-1906）

Despatches from U.S. Consuls in Canton, China, 1790-1906

广西师范大学出版社　组织整理
程焕文　审订

24



“十一五”国家重点图书出版规划项目

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（1790—1906）

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GUANGXI NORMAL UNIVERSITY PRESS

广西师范大学出版社

·桂林·

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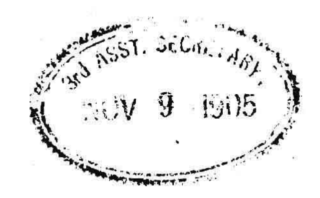
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091	M101-19		(电报)Lay 电告:"20日总督电告华盛顿的中国公使,表示同意12条条款,并已通过美国商人电告 Sun。总督称如果美国政府接受上述条件,他将努力阻止联合抵制并惩罚煽动者。"	1905-12-30	245
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No. 77 bis

AMERICAN CONSULATE-GENERAL,

Canton, China, October 5th , 1905 .

MR. Julius G. Lay,

TO THE DEPARTMENT OF STATE.

Clerk Nov 10/05

SUBJECT:

Appointment of clerks.

ABSTRACT OF CONTENTS:

Reports the appointment of Mr. Bush as Chief Clerk and Mr. Law as Assistant Clerk.

No. 77 bis

AMERICAN CONSULATE-GENERAL,

Canton, China, October 5th, 1905.

THE HONORABLE Francis B. Loomis,

THE ASSISTANT SECRETARY OF STATE,

WASHINGTON, D. C.

SIR:

I have the honor to inform the Department that I have engaged the services of Mr. Edward Law as assistant clerk in this office, which action was made necessary owing to the resignation of Alfred P. Greaves on August 1st, last, as reported in my despatch No. 60 of July 27th last. Mr. Law assumed the duties of his position September 1st last.

Mr. Law comes to this office highly recommended by the Head Master of the Diocesan School in HongKong as well as a business firm in Hong Kong in whose employ, he has been for one year. They write me that he has given them entire satisfaction. He is 17 years of age, an Eurasian by birth, English father and Chinese mother, I have decided to pay him $400 gold per annum.

I have advanced Mr. Bush to the place formerly held by Mr. Greaves, and have increased his pay to $600 per year.

The annual appropriation for clerk hire is $1200 per year; of this amount $1000 will be used for the salaries of the above mentioned two gentlemen. The unexpended amount of $200 will be utilized in paying the subordinate clerks in the office.

In compliance with the instruction contained in the consular regulations, I have the honor to enclose, herewith an application in duplicate, - form No. 205, - of Edward Law as assistant clerk in this Consulate General.

I am, Sir,

Your obedient servant,

[signature]

American Consul General.

For Appointment Bureau.

Form No. 205.

APPLICATION FOR OFFICE.

[All questions must be fully answered in the applicant's handwriting, and the office applied for must be specifically stated: e.g., "Vice-Consul at Florence, Italy."]

I, the undersigned, hereby make application for appointment as (name office and place) Assistant Clerk U.S. Consulate General, Canton

1. Name in full: Edward Law

2. Present permanent post-office address: Canton

3. Date of birth: December 22nd 1888

4. Place of birth: Canton

5. Of what country a citizen or subject: British

6. If a citizen of the United States, name the State of which a legal resident: ——

7. Length of legal residence therein: ——

8. If a naturalized citizen, how and when was citizenship acquired? ——

9. In what schools educated? State time spent in each: The Diocesan School, Hong Kong: 8 years

10. Knowledge of foreign languages (state what languages you can read, write, or speak): English and Chinese

11. Present occupation, and occupation for the last five years (state term of service in each): Clerk in business firms in Hong Kong for 1 year: 8 years previous attending school

12. Were you ever in the public service in the United States, military, naval, or civil, municipal, state, or national? Name offices and period of service in each: ——

13. Did you resign voluntarily, or were you discharged from any of the positions you have held? ——

14. *Describe your present physical condition:* Good

15. *Special qualifications for the office sought:*

Studied book keeping at School

One years experience in business firm in Hong K

I certify that the foregoing answers are true and correct, and that they are in my own handwriting.

E. Law

(Signature of applicant.)

Date: October 5th 1905

Applicant:

Address:

Office:

Date of application:

No. 80

AMERICAN CONSULATE-GENERAL,

Canton, China, October 5th , 190 5.

Mr. Julius G. Lay,

To the Department of State.

File

Subject:

Boycott.

Abstract of Contents:

Confirming telegram dated
September 30th, 1905.

No. 80

AMERICAN CONSULATE-GENERAL,

Canton, China, October 5th , 1905.

THE HONORABLE Francis B. Loomis,

THE ASSISTANT SECRETARY OF STATE,

WASHINGTON, D. C.

SIR:

I beg to confirm telegram to the Department, dated September 30th, 1905, as follows:

"Canton September 30th, 1905.

Secstate,

Washington, D. C.

All representations from Peking and me useless make Viceroy stop continued violations of treaty. Viceroy's actions doing more harm than good. Viceroy contends people demand admission laborers and boycott must be stopped gradually as vigorous measures would cause riots. In my opinion, Viceroy could prevent any riots. Boycott if allowed die natural death will not subside here before people receive news that treaty does not provide admission all laborers and then more serious riots than if vigorous measures taken now. Viceroy could suppress agitation short time and prevent recurrence movement but will not. Boycott hardening. Serious situation here demands immediate action American Government and dismissal of Viceroy from holding any office in China. Viceroy's proclamations nature official sanction agitation and Viceroy alone responsible for the threat on my life giving people to believe me responsible for imprisonment three agitators.

Sgd. Lay."

I have the honor to be,

Sir,

Your obedient servant,

Julius G. Lay

American Consul General.





NO.

AMERICAN CONSULATE-GENERAL,

Canton, China, October 6th , 1905.

MR. Julius G. Lay,

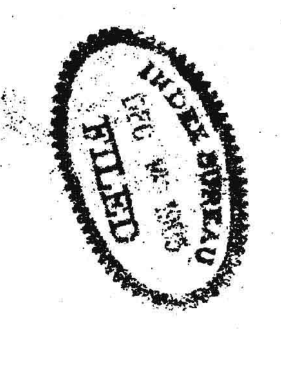
TO THE DEPARTMENT OF STATE.

SUBJECT:

Circulars.

ABSTRACT OF CONTENTS:

Acknowledgement of Circular re "Treatment of Chinese", dated June 26th, 1905.



re the treatment of Chinese of the exempt classes desiring to visit the United States,

NO.

AMERICAN CONSULATE-GENERAL,

Canton, China, October 6th , 1905 .

THE HONORABLE Francis B. Loomis,

THE ASSISTANT SECRETARY OF STATE,

WASHINGTON, D. C.

SIR:

I have the honor to acknowledge receipt of the Department's Circular, "Treatment of Chinese", dated June 26th, 1905, and to inform the Department that the instructions contained therein, issued by direct order of the President will be strictly complied with by the officers of this Consulate General.

I further beg to inform the Department the above-mentioned instructions were incorporated in a despatch forwarded by me to H. E. Tsen, the Viceroy of the Liang Kwong, on August 4th, last, for his information and consideration; a copy was also forwarded to the HongKong foreign press for publication.

The Viceroy, after the receipt of my despatch issued a proclamation expressing his delight that such an order was promulgated and referring to the President's action as an indication that he heeded to the complaints and appeals of the Chinese, and regarded the present exclusion laws as unfair and unjust. In a later despatch, His Excellency remarked that this action clearly showed "that the American nation is civilized."

The Proclamation however contained merely extracts of the order and then only those portions insuring courteous treatment to Chinamen on their arrival in America, as did also the reports on the same that were published in the Canton native press, and presented supposedly by Mr. Wen, the Viceroy's Secretary, and as such, first Secretary to the Board of Foreign Affairs in the Liang Kwong provinces. By quoting only portions of the order, and purpose-

ly omitting those clauses warning the Consular representatives in China to carry out fully the provision of the law against the immigration of Chinese laborers, skilled and unskilled, the Chinese were lead to believe that there had been a change in the body of the law itself, and not only a leniency in its interpretation and administration, as is the case.

Since the receipt of the President's order no Chinese of the exempt classes for whom I visaed certificates, have ever written this office complaining that they were not shown every courtesy and consideration by the Immigration officials of the United States, though I have requested the various applicants to inform me should any illtreatment be accorded them.

According to the stipulations of the President's recent order, it devolves entirely on the Consular officer to determine whether a Chinese subject professing to be a student, merchant or traveller is really such as he represents himself to be and entitled to enter the United States as a member of an exempt class; and it is further held that a certificate once issued and visaed is prima facie evidence of the facts set forth therein. I ~~appreciate~~ realize the additional onus, this further responsibility places on me, already very busy with the multitudinous duties encumbent upon the Consular officer here, but no Chinese applicant possessed with a certificate has or will ever receive my visa on it until I am satisfied that he is entitled to receive it. The difficulty for the Consular officer to determine who belong to the exempt class can be readily seen when it is known that of scores of applicants for admission to enter the United States, but 5 certificates have been visaed, since the receipt on August 3rd last, of Department's Circular, containing the President's order, and of the 5, 4 were issued to travellers.

I have already informed the Department of how almost entirely impossible it was for me to determine the status of an applicant for admission to enter the United States

and especially does this apply to the merchant applicants. Neither Chinese laws nor custom provided for the registry of the articles of co-partnership, nor even the name of a Chinese firm.

One of the greatest difficulties one encounters in connection with the administration of the Exclusion law, is the large number of agents or "brokers" of various nationalities, but chiefly Chinese, American, Portugese and Eurasian who for a pecuniary consideration of different amounts varying from $10 to two or three hundred dollars for one man, attempt, by coaching the applicant as to what to say in his examination by this office and by offering bribes to my clerks, to secure a certificate for these Chinese applicants.

I have let it become generally known among the Chinese and the "broker" class, that any Chinaman applying for a section six certificate through a intermediary, thereby jeopardizes his case. The very fact that the Chinaman is unwilling to come directly to the office to apply tends to prove to me that he is aware he is not of the exempt class and is merely resorting to some sort of deception or subterfuge in an attempt to deceive this office. Bribery is rampant, and apparently every form of deception and knavery practiced under the sun is resorted to by the unprincipled lying aspirants.

No Chinaman, on calling at this office is even treated in any way than with the fullest courtesy and consideration, though some of them have been guilty of such gross misrepresentations that they should be proceeded against legally.

I have now become acquainted with the leading agents who are interested in attempting to evade our Immigration laws and hope before long, in the case of the American citizen interested in this nefarious business, to report their arrest, trial, conviction and sentence, and of the Chinese subjects, to have them handed over to the proper Magistrates for examination and punishment.

I have the honor to be,

Sir,

Your obedient servant,

American Consul General.



No. 81

AMERICAN CONSULATE-GENERAL,



Canton, China, October 12th , 1905 .

MR. Julius G. Lay,

TO THE DEPARTMENT OF STATE.

SUBJECT:

re the Chai Bin riot.

ABSTRACT OF CONTENTS:

Reports the action taken by the former Consul General, Mr. McWade.



NO.

AMERICAN CONSULATE-GENERAL,

Canton, China, October 12th , 1905

THE HONORABLE Francis B. Loomis,

THE ASSISTANT SECRETARY OF STATE,

WASHINGTON, D. C.

SIR:

I have the honor to acknowledge receipt of your despatch No. 14, of date, August 22nd, 1905, with regard to the claim of Mr. C. J. Bray for loss sustained in a riot at Chai Bin on the Canton-Hankow Railway in December 1903, and instructing me to furnish a report in regard thereto.

In reply, I beg to inform the Department that on January 8th, 1904, Mr. McWade reported the case to His Excellency Tsen, Viceroy of the Liang Kwong and requested that proper compensation be made for losses sustained by the American employees of the Railway through the looting, etc.

The Viceroy replied on January 30th, 1904, he had deputed Taotai Li, Superintendent of the Kwong Tung Navy and Commander of the Guards for the construction Department of the Railway, and the Nam Hoi Magistrate to investigate the case and make a full report to him when he could take action in the premises.

The reports made by these officials to the Viceroy contradicted in every particular the statements of the claimants and on these grounds the Viceroy refuses to admit the claims made for compensation.

Statements and arguments to the same effect were made to Mr. Cheshire in the Viceroy's despatch dated December 21st, 1904, regarding the subject of these claims.

On February 1st, Taotai Li, as reported by Mr. Cheshire to the Legation in his No. 339 of January 6th, confirmed all he had said in his report to the Viceroy and is of the opinion

that the Chinese Government is in no way responsible for the losses alleged by the claimants.

He referred to the fact that the men all lived on houseboats and many of them kept Chinese prostitutes and thinks it very likely that they stole some of the property belonging to the men, for only the houseboats containing prostitutes were robbed, the boats occupied by the foreign workmen without prostitutes not being touched during the trouble, and he fails to understand how the men could have lost the property they claim for in his opinion their claims are far in excess of the amounts actually lost.

I may say that I have very little hope of the Viceroy ever recognizing the liability of the Chinese Government in the matter.

It is most unfortunate that the whole matter in this case was not taken up in the beginning and tried by a joint tribunal - the American Consul General and the Chinese official sitting together, when the evidence of all concerned could have been taken in open court and a decision rendered. Such a course now is practically impossible, owing to the length of time that has elapsed since the occurrence, and the fact that claimants have left Canton and are living in different parts of the world.

The original claim and all the papers relating to this case are on the files of this Consulate General.

I have the honor to be,

Sir,

Your obedient servant,

[signature]

American Consul General.

From Canton #81,
Oct. 17, 1905

We have also asked Minister Rockhill for a report. This should go to Solicitor with the Minister's report.

Mr. Rockhill has not yet reported.

J. T. C.

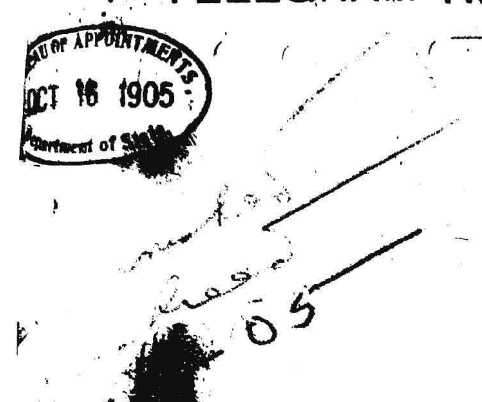
12/4

See Mr. Rockhill's No. 167, Dec. 8, 1905.

J. T. C.
1/22

TELEGRAM RECEIVED IN CIPHER.





From Canton,

October 16, 1905,

Received 9.13 A.M.

Secretary of State,

Washington.

Vice Consul General personally obtained statements relative to defendent and former master of prostitute. Mailed statements not conclusive in court. Documentary evidence and witnesses unobtainable.

LAY.

Deciphered by C.R.D.

Bureau of Appointments.





No. 82.

AMERICAN CONSULATE-GENERAL,

Canton, China, October 16th , 1905 .

CHIEF CLERK
DEPARTMENT OF STATE.

MR. Julius G. Lay,

TO THE DEPARTMENT OF STATE.

SUBJECT:

re the case of the United States versus Lee Tung Yin, ~~the case~~ pending in Federal Court, Seattle.

To C & R.

ABSTRACT OF CONTENTS:

Reports result of an investigation made by Vice Consul at the request of U. S. At orney. Impossible to obtain conclusive statements and documentary evidence and witnesses are unobtainable.

No. 82.

AMERICAN CONSULATE-GENERAL,

Canton, China, October 16th, 1905.

H

THE HONORABLE Francis B. Loomis,

THE ASSISTANT SECRETARY OF STATE,

WASHINGTON, D. C.

SIR:

I have the honor to acknowledge the receipt of the Department's telegrams of the 11th and 14th instants respectively and to confirm my telegraphic reply thereto of this date, as follows:

"Washington, October 11th, 1905.

American Consul,

Canton.

Is the information which your Vice Consul Consul has in the -------- case of a nature tabulate, valid, and conclusive in Court? Can it be substantiated by documentary evidence, or is the presence of witnesses essential? Are the witnesses Chinese or white? Sgd. Loomis.

"Washington, October 14th, 1905.

American Consul,

Canton.

Answer cablegram of October tenth immediately; if Vice Consul is coming important he should sail on steamer leaving fourteenth instant.

Sgd. Bacon.

"Canton, October 16th, 1905.

Secstate,

Washington.

Vice Consul personally obtained statements of relatives defendant and former master of prostitute. Mailed. Statements not conclusive in Court. Documentary evidence and witnesses unobtainable.

Sgd. Lay.

The case referred to in the above telegrams and now pending before the United States District Court at Seattle, - United States versus Lee Tung Yin for attempting to import into the United States an alien woman by the name of Siet She, was presented to me in letters dated July 13th and August 3rd last by John H. Sargent, Chinese Inspector-in-charge, Port Townsend, Washington, and in a letter dated July 7th last by Honorable Jesse A Frye,

United States Attorney, Seattle.

I was requested by the above named gentlemen to have this matter investigated and furnish the United States Attorney with a report which would establish to his satisfaction the fact as to whether or not Lee Tung Yin and Siet She are husband and wife.

In deference to this request, I instructed Mr. P. S. Heintzleman, the Vice & Deputy Consul General here to take steps to investigate and ascertain all the facts of the case and make a report thereon. An investigation was made, in the performance of which Mr. Heintzleman was obliged to make two trips - first to Kong Moon city and the second to Sin Ning city. There were no foreigners living in these places whom we could entrust to do this work for us. I have forwarded to Mr. Frye the report of Mr. Heintzleman containing direct testimony secured by him from the master of the house of prostitution at Kong Moon in which the said Siet She lived; also testimony given by the wife, brother and mother of the said Lee Tung Yin at their house in Doong Hong, a village about two miles from Si Ning See; also further testimony regarding the prostitute Siet She, as furnished by two residents of the city of Si Ning See, the home of Siet She until a few years ago. I also forward under separate cover photograps of various parties here in China who are acquainted with the case and have given their testimony.

I regret however, that upon careful consideration of the Department's first telegram quoted above, I had to conclude that the testimony taken was not of a nature valid in our courts, that it was impossible to obtain documentary evidence, substantiating the marriage of Lee Tung Yin to Ah Yim, the woman living in Doong Hong village and claiming to be his lawful wife.

Neither Chinese law nor custom provides for the registry of the names of the contracting parties to a marriage.

nor is there any official record kept of it in any of the District Magistraties' Yamens. All the testimony secured was furnished by Chinese, no white persons having any acquaintance with the case.

In view of the circumstances as above enumerated the presence of the Vice Consul at the trial would seem to be useless and to afford no strength to the Government's case, as his testimony would undoubtedly be disallowed by the Court on the objection of the counsel for the defendant.

I have the honor to be,

Sir,

Your obedient servant,

Julean H. Arnold

American Consul General.



No. 83.

AMERICAN CONSULATE-GENERAL,

Canton, China, October 16th , 1905 .



MR. Julius G. Lay,

TO THE DEPARTMENT OF STATE.

SUBJECT:

Marriage.

ABSTRACT OF CONTENTS:

Reports the marriage of Jun Quoon, an American citizen, to a Chinese girl.

No. 83.

AMERICAN CONSULATE-GENERAL,

Canton, China, October 16th, 1905.

THE HONORABLE Francis B. Loomis,

THE ASSISTANT SECRETARY OF STATE,

WASHINGTON, D. C.

SIR:

I have the honor to enclose, herewith, a certificate of the marriage in the presence of the Vice and Deputy Consul General at this Consulate General on the 16th instant, of Jun Quoon of San Francisco, California, to Miss Ah Jun of Canton, China, by the Rev. H. V. Noyes of the American Presbyterian Mission, Canton.

A similar certificate has been furnished each of the contracting parties.

I have the honor to be,

Sir,

Your obedient servant,

[signature]

American Consul General.

Enclosure:

Marriage Certificate.

Form No. 87.

CERTIFICATE OF MARRIAGE.

Consular Office of the United States of America,

Canton, China, October 16th, 1905.

I, P. S. Heintzleman Vice & Deputy Consul General of the United States at Canton, China, do hereby certify that, on this 16th day of October A. D. 1905, at the Consulate General in the city of Canton, China. Jun Quon aged 23 years, born in San Francisco, Cal., and now residing in Canton, China, and Ah Jun; aged 20 years, born in Canton, China, and now residing in Canton, China, were united in marriage before me, and in my presence, by Rev. H. V. Noyes who is authorized by the laws of American Presbyterian Mission to perform such a ceremony.

IN WITNESS WHEREOF I have hereunto subscribed my name and affixed the seal of my office at Canton, China, this 16th day of October, A. D. 1905, and of the Independence of the United States the 130th.

P. S. Heintzleman

American Vice & Deputy Consul General.

Fee one dollar. To be issued in duplicate.



No. 84.

AMERICAN CONSULATE-GENERAL,

Canton, China, October 17th , 1905 .

Mr. Julius G. Lay,

To the Department of State.

Subject:

Marriage.

Ans by form Oct 29/05

Abstract of Contents:

Reports the marriage of Lee San Cheong, an American citizen to Miss Leung Que.

No. 84.

AMERICAN CONSULATE-GENERAL,

Canton, China, October 17th , 1905 .

The Honorable Francis B. Loomis,

The Assistant Secretary of State,

Washington, D. C.

Sir:

I have the honor to enclose, herewith, a certificate of the marriage in the presence of the Vice & Deputy Consul General at this Consulate General on the 17th instant, of Lee San Cheong of San Francisco, California, to Miss Leung Que of HongKong, China, by the Rev. G. H. Green of the American Baptist Mission, Canton.

A similar certificate has been furnished each of the contracting parties.

I have the honor to be,

Sir,

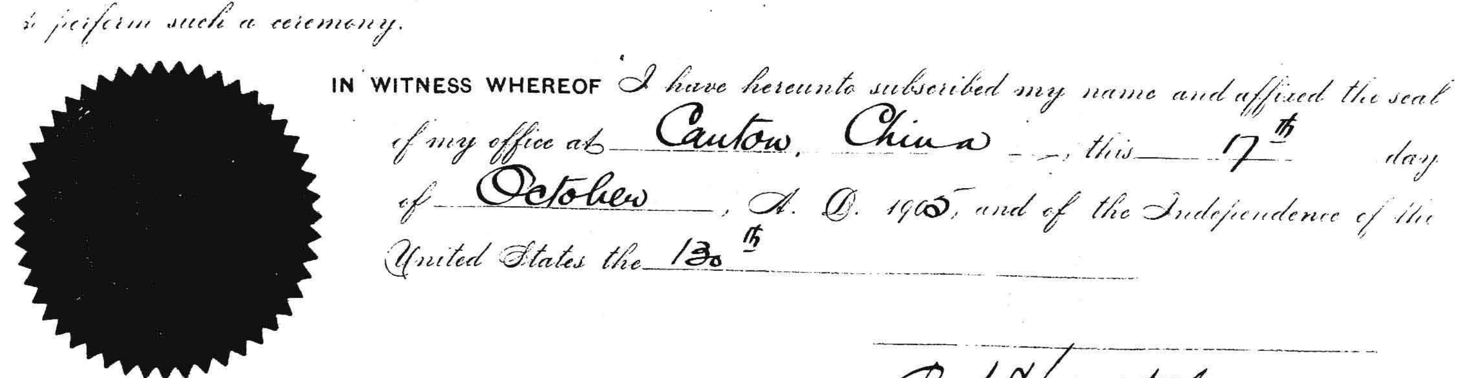
Your obedient servant,

Julius G. Lay

American Consul General.

Enclosure:

A Marriage Certificate.



Form No. 87.

CERTIFICATE OF MARRIAGE.

Consular Office of the United States of America,

Canton, China, October 17th 1905.

I, P. S. Heintzleman, Vice & Deputy Consul General of the United States at Canton, China, do hereby certify that, on this 17th day of October A. D. 1905 at the Consulate General in the city of Canton, China, Lee Sau Chong aged 23 years, born in San Francisco, Cal., and now residing in San Francisco, Cal., and Leong Que, aged 20 years, born in Hong Kong, and now residing in Heung Shan, China, were united in marriage before me, and in my presence, by Rev. G. W. Green who is authorized by the laws of American Baptist Mission to perform such a ceremony.

IN WITNESS WHEREOF I have hereunto subscribed my name and affixed the seal of my office at Canton, China, this 17th day of October, A. D. 1905, and of the Independence of the United States the 130th.

P. S. Heintzleman
Vice & Deputy American Consul General.

Fee one dollar. To be issued in duplicate.



No. 85.

AMERICAN CONSULATE-GENERAL,

Canton, China, October 18th , 1905.

CHIEF CLERK
DEPARTMENT OF STATE.

Mr. Julius G. Lay,

To the Department of State.

Subject:

Mrs. J. B. Currey's claim versus the International Banking Corp:

Abstract of Contents:

Reports the action taken by former Consul General McWade in the matter of turning over money deposited with International Banking Corporation to Mr. E. G. Currey.

NO.

AMERICAN CONSULATE-GENERAL,

Canton, China, October 18th , 1905

THE HONORABLE Francis B. Loomis,

THE ASSISTANT SECRETARY OF STATE,

WASHINGTON, D. C.

SIR:

I have the honor to acknowledge receipt of Department's despatch No. 15 of August 23rd last, enclosing a letter from the Attorneys of Mrs. Jessie B. Currey at Philadelphia, stating that she deposited in her name with the International Banking Corporation of Canton, a sum of money which in May, 1904, the Consular Court at Canton, ordered turned over to Mrs. Currey's husband, and instructing me to look into the matter and furnish the Department with a report in regard thereto.

I have the honor to inform the Department that in compliance with the instruction, I instituted a careful search among the records of the old Consular Court cases here, and found an affidavit made by Eastman G. Currey, and executed before former Consul General Mcwade on the 20th of May, 1904. I also discovered a sealed copy of an order issued from the Court, on the same day authorizing the Agent of the International Banking Corporation at Canton to turn over to the said E. G. Currey the amount deposited by his wife, Mrs. J. B. Currey, and then standing in her name.

These two documents, copies of which are enclosed 1/ 2/ herewith, constitute the only papers connected with this case and on file in this office.

I have further written the present Agent of the International Banking Corporation at this place relative to the facts of this case and was informed by him that it appears as if the whole matter of the case had been arranged verbally between McWade

and Mr. George Hogg, the Agent of the Bank at that time and since then transferred to Bombay, India. The Bank forwarded me a receipt signed by Mr. Currey for the money paid him. I herewith, enclose, a copy of this receipt.

Upon further inquiries, I was informed by the Hong Kong branch of the said Banking Corporation that the original sealed Court's order signed by Mr. McWade was forwarded to their head office in New York City on May 10th last. I also enclose, herewith, copy of an extract of the letter in which said order was enclosed. Mr. McWade's reasons for issuing this order, seem to be based simply on the statement of Mr. Currey's affidavit, and possibly on statements made verbally of which we have no record.

I have the honor to be,

Sir,

Your obedient servant,

[signature]

American Consul General.

Enclosures:

An affidavit made by E. G. Currey, dated May 20th, 1904.

A sealed copy of an order issued from this Court, dated May 20th, 1905.

A copy of a receipt, dated May 20th, 1905.

Copy of an extract of a letter from HongKong Agency to the head office at New York, dated May 10th, 1905.

Enclosure No 1.

Copy.

I, Eastman G. Currey, under oath, depose and say that, I am a citizen of the United States of America, at present residing at Canton, China; that there is a balance on deposit in the International Banking Corporation at Canton, China, of Dollars Three hundred in the name of Mrs. J. B. Currey, my lawful wife. As she has deposited said monies, being my lawful money, I now request that an order be issued to have said money in the said Bank, in the name of my said wife, Mrs. J. B. Currey, paid over to me. I hereby hold myself responsible to the said Bank for any and all claims therefor. I ask you as the Consul General of the United States to grant an order on said Bank, turning over said monies to me as I need same absolutely for my support and maintenance.

Sworn and subscribed before me, at the U. S. Consulate General, Canton, China, this 20th day of May, A. D. L904.

Sgd. R. M. McWade.

U. S. Consul General.

Enclosure No. 2

George Hogg Esq.,

Agent, International Banking Corporation,

Canton.

S i r:

Eastman G. Currey having made the annexed declaration on oath and subscribed thereto, to-day, I herewith request you to turn over to him, the monies deposited by his wife, Mrs J. B. Currey, and now standing in her name. He will give you full receipt therefor, and his annexed declaration, as you will see, will hold the International Banking Corporation free from all claim hereafter by said Mrs. J. B. Currey or any other person for said monies belonging to him and now standing to her credit.

Given under my hand and seal, this the 20th day of May, A. D. 1904.

Sgd. R. M. McWade.

U. S. Consul General,

Canton, China.

Enclosure No 3

International Banking Corporation.

Canton, 20th May, 1904.

Received from the International Banking Corporation the sum of Three hundred dollars HongKong Currency ($300) the balance in their hands held on account of my wife Jessie Beatrix Currey and for which I am answerable under the authority of, and my sworn delcaration before, the United States Consul General.

Sgd. E. G. Currey.

Enclosure No. 4.

10th May, 1905.

G. L. No.4/7

The Treasurer
International Banking Corporation,
New York.

Dear Sir:

We have now to acknowledge the receipt of your G. L. No. 4/27 of 17th March and as desired send you herewith the original sealed Court's Order under which we paid Mrs. Currey's balance to her husband Eastman G. Currey. In making this payment we acted under judicial instructions of the U. S. Consul General at Canton who informed us that any disregard of the Court's Order would result in serious consequences for us. If the Consul acted illegally it seems to us that Mrs. Currey's action would lie against the U. S. Government and or McWade Further though we cannot make quite certain of the point at this end, we think no Court in the United States has jurisdiction in the case which Mrs. Currey would therefore have to institute in Canton where her prospects of success would be exceedingly remote.

Yours faithfully
Sgd. H. Pinckney
Sub-Manager.

Office of the Assistant Solicitor.

Dec. 16/05

Dear Mr. Carr:

See memo.
attached, and
endorsement
thereon -

J. V.

Office of the Assistant Solicitor.

O.K. ~~It~~ could not be done in any honest way without judicial process W.L.P.

Dec. 16. 1905.

Dear Judge:

Even if it be assumed that upon the sworn statement and request of Currey, the Consular Court at Canton would have been warranted in issuing an order

to the bank to
turn over to Carney
the money deposited
there by his wife
and in her name, —
which seems very doubt-
ful — the so-called
"order" does not even
purport to be issued
by the Consular Court
or by the Consul Gen-
eral acting judicially.

Office of the Assistant Solicitor.

It is clear that Mr. McWade, as Consul General, had no authority whatever to order the bank to pay the money to Currey or to any one else, and that the so-called "order" would be no defense in an action brought against the bank by Mrs. Currey—

Office of the Assistant Solicitor.

to whom the money
deposited by her.

McWade was re-
moved from his office
by this Dept. in
the summer or fall
of 1904.

F. J.

Consular Bureau.

MEMORANDUM.

Mr Van Dyne:

Messrs Hart & Megary wrote that money deposited by Mrs Jessie B. Currey in her name in a Canton bank, was by direction of the U.S. Consular Court there, paid to her husband and ask what jurisdiction the Consul General had in the matter.

The present Cons. Genl. sends copies of such documents

Consular Bureau.

MEMORANDUM.

in the case as are on file in his Office, from which it appears that the bank paid Mr Currey the money on the strength of an affidavit made by him, (& forwarded under seal by the Cons Genl,) to the effect that the money was lawfully his.

Will you please give me your opinion of the Consul General's action?

W. J. C.

Dec 14/05



TELEGRAM RECEIVED IN CIPHER.

From Canton, November 3, 1905.

(Received 9:46 A.M.)

Secretary of State,

Washington.

Conf'd

Viceroy sends me telegram from subprefect at Lien Chow reporting murder five American Missionaries, Presbyterian Mission station at Lien Chow, Three hundred miles from Canton near northern border. This province accessible for gun boat Ching Yuen and overland thence Lien Chou eighty miles. October twenty-eight Mrs. Edward Charles Machle, Amy Machle, Eleanor Chesnut, John R. Peale and wife killed. Edward Charles Machle, M.E.G. Patterson escaped, now in prefect's Yamen. Church, school, Hospital, and residence destroyed. Viceroy (on) my request yesterday sent (to) Lien Chow two Chinese gunboats with sixty soldiers accompanied by two American Missionaries, one American doctor, three Chinese deputies (to) rescue escaped, recover bodies victims. Full investigation necessary to establish exact cause. French missionaries reported not martyrs — warned. The Viceroy responsible for outrage. Demanded efficient protection American Missionaries elsewhere. Reported Subprefect Lien Chow afforded no protection and dilatory. Consider advisable await return three missionaries about two weeks, before sending commission Lien Chow to investigate. Doing everything necessary and telegraphed

Deciphered by O.S. & S.R.Q.

Bureau of Appointments.

TELEGRAM RECEIVED IN CIPHER.

From

(2)

isolated missions warning them danger. Anti-American feeling caused by dissemination inflammatory boycott literature. First information received by boycott organization here. I believe example should be made of Viceroy and Prefect. Instruct by cable.

LAY.

ciphered by..................................

Bureau of Appointments.



Secretary of State,

Washington.

Reported by missionaries immature attempt made burn residence American missionaries Ying tak, one hundred miles from Samshui on North River October 26th. Although requested, no adequate steps taken by officials guard against further attempt. Have telegraphed (to) place residence (in) hands (of) authorities and leave, also requested viceroy furnish necessary protection.

LAY.

Ciphered by C.R.D.

Bureau of Appointments.

TELEGRAM RECEIVED IN CIPHER

From Canton,

November 4, 1905,

Received 9.2 6 a.m.

Conf'd Nov 7/05

Secretary of State,

Washington.

Will go Lien Chow in few days with Viceroy's secretary as commission to investigate. Request two naval officers from Raleigh or Monadnock be directed accompany me.

LAY.

Deciphered by S.H.Q.

Bureau of Appointments.

19.
24 Gout

TELEGRAM RECEIVED.

P

From Hongkong
Nov 5 1905.

Received 1

Sec State,

Washn.

ans. Nov. 5/05.
Conf. nov 7/05

Request authority draw for expenses trip Lienchow, impossible state probable cost. Answer here Oregon open text

Fay.

[illegible] by 'phone authority given him to draw not to exceed $1,000. CRD.



Secretary of State.
NOV 6 1905

TELEGRAM RECEIVED IN CIPHER.

From Canton,

November 5, 1905,

Received 12.19 p.m.

Secretary of State

Washington.

Missionary letter from Ying tak reporting attempt burn house and general feeling reported throughout provinces lead me believe it unsafe missionaries remain there. Notified missionaries Ying tak and elsewhere of murders Lienchow and advised leaving if uprising likely and unless assured adequate protection. Request authority draw for expenses expedition to Lienchow. It is impossible to say probable cost.

LAY.

Cons'd. Nov 7/05

...hered, by ....
Bureau of Appointments.

Canton



No. 86.

AMERICAN CONSULATE GENERAL.

Oct. 30, '05.

Secretary of State,
DEC 29 1905

Mr. Julius G. Lay,

To The Department of State.

SUBJECT.

Boycott of American goods.

Abstract of Contents.

Enclosing despatch dated
October 27th forwarded to
Viceroy. Reports developments
of the movement and Viceroy's
failure to take definite action.

NO. 86

AMERICAN CONSULATE-GENERAL,

Canton, China, October 30th , 1905.

THE HONORABLE Francis B. Loomis,

THE ASSISTANT SECRETARY OF STATE,

WASHINGTON, D. C.

SIR:

I have the honor to report that, since writing the Department on the 28th ultimo, and cabling on the 30th, the boycott situation is about the same, judging from the report of the flour merchants and the Standard Oil Company who report a daily steady decrease in the amount of sales of oil.

I beg to enclose, herewith, a copy of a despatch written today to the Viceroy, giving fully my views on the situation here and recounting the various developments of the question during the past four weeks.

In my despatch of September 28th, I enclosed a copy of an anonymous threatening letter, addressed to me; also in my cablegram of September 30th, I made among other remakrs the following statement: "Viceroy alone responsible for the threat on my life giving people to believe me responsible for imprisonment three agitators." The above incident was reported in a despatch to the Legation of October 4th, and in my despatch to the Viceroy today I called his attention to the threat and pointed out that it resulted from an idea prevalent among the Chinese here that I am the person responsible for the arrest of the three leading boycott agitators, Messrs. Ma, Poon, and Ha. The people were lead to believe this by reading the placards on this subject posted all over the city, text and translation of which I now enclose for the Department's information; also the people were given to understand it by noting extracts of my official despatches to the Viceroy which were permitted to be published in the press. While I have not

the slighest anxiety personally, as threats on the lives of officials by anonymous letter, is a common practice in China, I have thought it best to use this incident as a strong argument in support of my contnetion that the Viceroy is neglecting his duty and doing nothing to suppress the agitation and to enforce the Imperial Edict.

As the Department will observe by reading my despatch of today to the Viceroy, I dwell at some length on the necessity and the propriety of his issuing stringent orders to the newspapers here in Canton, of which there are seven, to discontinue the publication of all boycott news. If such steps are taken with firmness and decision, I have no doubt that the whole movement would come to a speedy termination.

This agitation could never have lived as long as it has, were it not for the numerous contributions made the organization by various communities of sympathizing Chinese living abroad. No arguments I could present would induce the Viceroy to attach this money even though it is generally known and I am morally convinced, that it is utilized in abetting an illegal movement.

The major portion of these contributions is furnished the various native papers published here in return for which they devote much of their space to articles giving boycott news. The publishers are also subsidized, and to certain classes, as for instance the travelling junks, daily crowded with passengers, plying between Canton and outlying points in the interior, their newspapers are distributed free of charge. This scheme for extending the movement into the interior is proving most effective and it is my firm belief that if I can induce the Viceroy to issue the proclamation mentioned above, the agitation will practically be brought to an end thereby.

As the Department will observe, I am laying special stress for forcing action on the statements of the Imperial Edict and the Viceroy's own proclamation rather than on the terms of the treaties.

I am of the firm opinion, as I have already telegraphed the Department, that we should not accept the excuse of the Viceroy that this agitation can only be suppressed gradually. Only effective and vigorous measures taken now by the Viceroy will prevent this agitation growing to dangerous proportions. The boycott and anti-American feeling is growing worse and I do not believe it will subside. I do not wish to appear as an alarmist but I cannot minimize the seriousness of the situation in this Province.

The Department can get some idea of the feeling here by two small incidents that occurred last week. An American lady was spat on in the city of Canton lately and a jeweler refused to sell my wife any of his goods. My chair coolies are hooted in the streets and I would not be surprised, if my servants all left me.

In compliance with the instructions contained in the Department's despatch No. 16 and dated August 31st last, I have the honor to say that I have kept and shall continue to keep the Legation fully and promptly informed of everything that occurs in my district in relation to this matter.

I have the honor to be,

Sir,

Your obedient servant,

Julius G. Lay

American Consul General.

Enclosure No. 1, Depts. despatch No. 86.

No. ______

A M E R I C A N C O N S U L A T E G E N E R A L.

Canton, China, October 27th, 1905.

His Excellency Tsen,

Viceroy of the Liang Kwang.

Your Excellency:

I have the honor to acknowledge receipt of Your Excellency's despatch of the 23rd ultimo, wherein you state in discussing the boycott situation here, that it would be impossible for you to suppress suddenly this movement which has such a secure hold on the people, but that you would do your utmost quietly yet effectively to stop the agitation gradually.

I exceedingly regret that I am obliged to report that there is not the least sign of any abatement and that there is absolutely no improvement in the situation. The American merchants report to me that acts of intimidation are daily occurring, and as the Chinese buyers are losing heavily, they would be very willing to purchase American goods, but cannot dispose of them because the people are intimidated. Trade statistics, the best indicators of the boycott, show no improvement.

It is now two months since the issuance of the Imperial Decree forbidding the boycott and nothing has been done by Your Excellency to suppress the means that are adopted by the boycott organization to keep the movement aflame or prevent it from spreading. If the central Government has forbidden the boycott, and charge all the Viceroys to take effective measures to suppress it, why is the boycott organization allowed to exist? There are boycott agitators who must be well known to the Chinese Officials who are carrying on the boycott in open violation of the Imperial Edict, by which it is forbidden. These men are not arrested, but allowed to ignore the Imperial Edict.

Literature regarding the boycott and containing most inflammatory and dangerous articles, calculated to injure America's trade interests is also being continually published here in the city and spread broad-cast over the country. Every issue of the trimonthly boycott magazine has appeared at the appointed time, copies of the last two editions being enclosed.

I am also obliged to bring before Your Excellency's notice, the fact that a museum or exhibition in connection with the boycott movement had been opened in Fatshan to designate to the public the various brands of American goods on that market. This exhibition was visited personally and carefully observed by two white American merchants, who when they heard of it, journeyed to the place in question to verify the statement. Though the place is styled Museum of Arts and Industries, yet from the character of the exhibits there is no doubt that its real object is to hold up to view the various American products imported into the District, with the tacit understanding that they should be boycotted. Sundry British goods were interspersed here and there among the American goods, either through ignorance or an attempt to disguise the true character of the exhibition. At least 90 per cent of the exhibits were American, so that it is simply and purely a boycott manoeuvre. That the true character of the exhibition is understood by the Chinese, is proved by the fact that the above merchants enquired for the museum of American goods connected with the boycott movement, and they were immediately directed to the building.

I further have to report a great boycott demonstration held here on the 15th, 16th and 17th instants, when the remains of Fung A-Wai the Cantonese Chinaman who committed suicide within the precints of the United States Consulate General at Shanghai, arrival for interment. His portrait was exhibited in the Wah Lum Temple, and an immense concourse of people visited the temple to pay homage to the memory of their "hero" as he was styled. A conservative estimate places the

number of worshippers going in and out continuously during the first day at 10,000 people, while on the last day nearly 30,000 were present according to the native press reports. Many fiery speeches were delivered by the excited orators inciting the people to persevere in the boycott and eulogising the deceased's courage and self-denial in sacrificing his life for the cause of his country. Many of the mourners attending the meeting were students of the different colleges, both male and female. The police did not interfere with the demonstrators in the least, in their efforts to give vent to their enthusiasm.

I have also to enclose for Your Excellency's information a placard, posted all over the city and ascribing to me the real agency in securing the arrests of the agitators, Ma, Poon and Ha. These placards were posted and allowed to remain in spite of the many protests I have made against permitting such illegal practices to be resorted to, and notwithstanding the repeated assurances by Your Excellency that no more placards relating to the boycott would be allowed to be posted. The feeling engendered among the people as a result of allowing the statements in this poster to be printed and issued, wherein my alleged connection with the arrest of Messrs. Ma, Poon and Ha are recounted, as well as the animosity incurred towards me on the part of your subjects by the fact that Your Excellency allowed to be published extracts of my despatches to you, and purporting to let the people understand that I was the prime factor in securing the arrest of the above three agitators, culminated in an occurrence described below capable of being attended by the direct consequences. On the 30th ultimo, I received a letter threatening me with death if I did not request and obtain from Your Excellency the release of the above three men within ten days and describing the fiendish manner in which the threat would be carried out. Now, it should be unnecessary for me to point out to Your Excellency the extreme seriousness of such a threat being made against the representative of a friendly Power and the grave consequences that would naturally

follow such an unjustifiable malicious act - an act indisputably contrary to all common law, as well as the law of nations, and for the strict compliance with which on the part of your subjects in this Province, according to Treaty Stipulations, Your Excellency is solely responsible. I enclose, herewith, for your information and serious consideration, a copy of the threatening letter. This letter is to be sure annonymous and it is not to be expected that Your Excellency could find the writer, but such a threat would never have been made, had not the people been allowed to believe that I was solely responsible for the arrest of the above mentioned man. A comparison of the letter with the poster will show clearly how the writer of the letter, if not the author of the poster, was influenced by it.

I cannot desist from referring again, as in previous despatches to Your Excellenct on this subject, the very foundations of the trouble have not been destroyed, the one great agency to which this movement woes its long continued and most persistant existence in the newspaper. These native papers of which there are many in Canton, are circulated widely throughout this and adjoining provinces and read daily by thousands of people here as well as the other cities, towns and even villages of South China. Each copy contains several and ofttimes many articles on the boycott subject, - all circulated to harm our trade and many composed of defamatory and lying statements. These newspapers, containing boycott articles, are supplied free of charge, as on the travelling junks plying between Canton and outlying points in the interior. It is my firm opinion, and I believe Your Excellency will concur, that if the publication of boycott news in all the newspapers were discontinued, one of the strongest aids and supports of the movement would be removed, and in a short time the agitation would entirely cease.

Again I have the honor to request that Your Excellency will put forth strenuous efforts to put a stop completely to this movement, which is carried on in open violation

of the Imperial Edict; that Your Excellency will enforce the instructions of the proclamation issued by you on September 24th last, wherein it is stated that the people of this province "must comply with the recent Imperial Decree to trade with the American as usual so as to avoid any interference with the commercial relations between China and the United States. All meetings and speeches have been stopped recently, and besides merchants and others are hereby instructed not to post any more placards and notices, which prevent others from using American goods nor to force nor intimidate any merchant, employee or others from buying American goods or working for Americans, nor to denounce them for buying the said goods or working for the said people"; that in view of the express commands of the above edict and proclamation, Your Excellency will close the above described museum opened at Fatshan, will prevent the agitators from holding secret meeting and open demonstrations, will prohibit the publishing and circulation of boycott literatures and the inflammatory articles in the native press, and further that Your Excellency will effect the arrest of the other leading agitators and members of the boycott organization.

This movement has continued for many months and with serious loss to our trade in spite of my repeated requests to have it suppressed by decisive action on the part of Your Excellency. Your Government and mine are emphatically and unequivocally of the opinion that it has been and still is the duty of the Chinese Authorities to stop this agitation within their respective jurisdictions. The Government of the United States cannot for a moment admit that Your Excellency, the Emperor's representative in the Liang Kwong Provinces is unable to suppress this agitation and any delay on your part to do so will inevitably be understood by my Government as a flag flagrant manifestation of hostility by an agent of the Chinese Government. I beg to assure you that the one making such a termination possible , will ever be held in highest regard by

my Government.

I avail myself of this opportunity to renew to Your Excellency the assurance of my profound respect and highest consideration.

I have the honor to be,

Your Excellency's obedient servant,

Signed. Julius G. Lay

American Consul General.

Enclosure No. 2, Despatch No. 86.

Look! Look!

The real facts of a case where an influential Gentry and certain unscrupuleus Directors of some of the Benevolent Societies have wrongly put Messrs. Ma, Poon and Ha of the "Opposing Exclusion Treaty Society" into trouble.

Because of the maltreatment of the Chinese people by the Americans, our people as well as the foreigners are angered.

When the Exclusion Treaty expired last year, any and all the Chinese people, who knew the real circumstances of the maltreatment wanted to devise retaliatory measures, therefore, when a wise and energetic man by the name of Tseng Shiu Hing at Shanghai advised the people of that port to boycott American goods in retaliating against the Treaty, the people of the various Provinces unanimously agreed to follow suit.

The people of the Benevolent Societies and the Hospitals of this Province (Kwong Tung) have only the nominal name of establishing philanthropic institutions, but their real intention is to try to avail themselves of opportunities to enrich themselves. They have convened at the "Kwong Chai" Hospital and discussed the question for a period of several months, but nothing definite was arranged - because each of them wanted to look after his own interest and benefit. They said that it was very difficult for them to raise money to enforce the boycott, but they are really afraid to have anything to do with this matter.

On the 14th of July last the wise and energetic people at Honam regretting that the Benevolent Societies and the Hospitals have good names but really do nothing for the public, convened at the "Chan Yuk" Benevolent Society in Honam and organized an Association by the name of "Chinese progressive Association" for the purpose of devising retaliatory measures against the Exclusion of Chinese by the American. They employed some speakers to make addresses at the "Hoi Tong" Temple and a place called

"Tai Sha Ti" every night on this subject and the public was greatly encouraged.

Under the above circumstances, the 120 Cantonese Commercial Guilds did not wish to let others to go ahead of them, so on the 23rd of July last, they invited the Directors of the schools, the Benevolent Societies, the Newspapers, the representatives of the Commercial Guilds, the wise and energetic men, and others, of this Province to attend the opening of the "Society for devising means to retaliate against the vexatious Exclusion Treaty and boycotting American goods" (formerly entitled "Opposing Exclusion Treaty Society"). They further arranged publicly, certain rules for the Society and also decided to let the ten large Benevolent Societies to elect a man out of each to act as a director while the public is to have the right to elect eight. These directors are required to stay at the office of the Society to manage its affairs. They also decided to employ speakers to make addresses on this subject. As to the task of going around to the Commercial Guild and asking them to attach signatures to a promise to boycott American goods, Ma Tat Shan energetically promised to undertake it.

The Society was well organized in a very short time and the merits are due to the 120 Commercial Guilds and Mr. Ma Tat Shan.

When the election of Directors for the society was held on July 25th, many merchants and subjects did notknow of it, as it took place only two days afterthe opening. The eight Directors elected by the public on the above mentioned day were improper men and they were elected by blank votes, without bearing stamps or seals.

On that occasion Gentry Kong had three blank votes, and the men to flatter him, elected him as one of the eight Directors, because he is a gentry, otherwise many others who had eight or ten votes, would have been elected instead of him. From this, it is evident that the election was unfairly

held.

Under the above circumstances, the merchants and subjects, who witnessed the election, locked upon it as a private one, it was therefore decided to have another formal election of Directors for the society on August 19th, 1905. Notices were sent several days before the fixed date to the schools, the Benevolent Societies, the newspapers, the represent atives of the Commercial Guilds, the wise and energetic men, and others, of Kwong Tung inviting them to attend the meeting and election.

When the appointed time arrived, almost everybedy was present and the meeting hall was filled with men. If one were to compare the former election with the latter one, he would see what is a public election, and what is a private one, so it is not necessary for me to explain.

None of the 10 Directors who were elected by the 10 large Benevolent Societies, none of the 8 Directors who were elected by the public at the former election, were elected in the latter occasion. Gentry Kong's name of course also disappeared from the list of Directors. This action naturally caused the said Gentry and the Directors previously elected by the Benevolent Societies, to dislike Mr. Ma.

The measures adopted on August 19th, 1905, in electing Directors were these namely, that the representatives of the Commercial Guilds had to previously sign their names and to seal their votes with their proper seals and then to write the name of the man to whom they wanted to vote, the people were notified that the Directors would be elected from the men who have the largest number of votes, so as to assure them that justice would ne dene and private considerations avoided..

When the above election was duly held, Mr. Ma Tat Shan had the largest number of votes, as over 70 Commercial Guilds voted for him, but Mr. Ma respectfully refused to be one of the Directors and further said that a man is not always honorable when he has the nominal name of a Director, but to be

honorable, he must do something for the society, Mr. Ma further recommended the 10 Commercial Guilds, which trade more extensively in American goods than the others to take up his duties as a Director. He was very reasonable and the people showed their approval by clapping their hands, thereupon the recommendation was granted. The men, who were elected as Directors at the first election, and their friends however did not agree with this action, and the circumstances were fully published in a daily paper of Hong Kong under the style of "China"; therefore, it is not necessary for me to mention them now.

When Gentry Kong went to a meeting of the society on August 26th, 1905, he acted unjustly and unreasonably as he relied on the fact, that he was a fourth graduate and repeatedly said that he would have some one arrested, so as to frighten the merchants and the subjects. Messrs. Ma, Poon and Ha however frankly rebuked him for his wrong actions and further told him that in a meeting of merchants and subjects, no statement should be made unless it is reasonable, and that it is absolutely different from a meeting at the Ming Lan Tong (a public hall of the Gentry), where the high Gentry may say anything according to their own inclination and pleasure, without giving a thought as to whether it is reasonable or not. Them a verbal quarrel followed between Gentry Kong and Ma, and the former was discomfited by the latter, therefore Gentry Kong felt shame and became angry. He tried to telephoned to the Police Department and ask them to arrest certain men (Ma and others), but his men stopped him from doing so, yet he with the Directors who were elected by the 10 large Benevolent societies, and the 8 Directors who were elected by the public at the first election never forgot to take retaliatory measures to deal with Messrs. Ma, Poon and Ha.

After the merchants and others had left the society, Gentry Kong called on the various authorities and unjustly accused Mr. Ma and others to be leaders of the Anti-

Government Society. He also called on the American Consul General and falsely charged them to be the men who originated the illustrated placards of 4 turtles carrying a beautiful woman in a chair.

Gentry Kong and the Directors believed that the merchants and subjects did not know that they had wrongly put Mr. Ma and others into trouble, but as evidence there are the Gentry's large visiting cards left in the various Yamens, and when he called on the American Consul General, he made a mistake and went into a certain firm, these facts are sufficient to prove what he did.

On the following day Gentry Kong wrote a letter to the American Consul General stating that the affair which was entrusted to him by the Consul, was being done and requesting the Consul to call at his house to have an interview.

For what purposes Gentry Kong called on the American Consul on the first day and wrote, and asked the Consul to call at his house, the merchants and subjects duly understood and noticed. Furthermore Gentry Kong said to his friends that as Mr. Ma opposed his actions in the society, he would surely take retaliatory measures to deal with him. He further stated that he would call on the authorities and inform them that Mr. Ma made up some lies to entice the people to acts of violence so that he may be punished for his offences to the Gentry.

The friend of Gentry Kong feared that his above act would impair the Chinese unity in this boycott, so that they told Mr. Ma that he had better leave Canton and hide himself in some places, but Mr. Ma said that as he has not violated any law, no one can do anything to him. He further said that the Authorities are very intelligent and would not be deceived by Gentry Kong, and if this matter should cost his life, yet his name would be remembered by the people for ever therefore he will not hide himself away.

When a meeting was being held at the

the Society in the "Kwong Chai" Hospital on September 2nd, 1905, the unexpected arrest of Messrs. Ma, Poon and Ha, was made. When an arrest is made at a village or town, a warrant must be shown beforehand to the Constables and watchmen of such a place. When the said arrest was made in the Hospital, the Gentry and the Directors still denied that they knew anything about it. This is unreasonable to believe.

Later, when Messrs. Ma, Poon, and Ha of the Society were under custody, the public believed that they were wrongly arrested and thought the fault his with Gentry Kong, but they did not know Kong leagued with the Directors to put these men into trouble, and they were the enemies of the public.

After the arrest of the above mentioned men on September 2nd, 1905, the people of the Society decided to present a petition to the proper authorities and try to get them put, but the influential Gentry and the treacherous Directors delayed the matter for a period of 5 days with the intention to frustrate. When they found that the public is angered and excited, they were obliged to sign their names on the above mentioned petition as others did, but they wrote the Authorities later their names were not signed by their own hands or by their consent and asked them to cancel their names on the petition, because they feared that the Authorities would censure them for having at first charged these men and later try to secure their release.

As the Gentry and the Directors are like just so many snakes and their acts are so deceitful, when one mentions them he must feel angry.

When the replies to certain petitions to the the Kwong Chow Prefect as well as the Nam Hoi and Pun Yu Magistrates were made public, the people understood that the 10 large Societies (it means the 10 large Benevolent Societies) had elected Mr. Ng Kai Ming unitedly to write in the names of the societies to the Kwong Chow Prefect as well as the Nam Hoi and Pun Yu Magistrates and request them to arrest and punish Messrs.

Ma, Peen, and Ha. The people further understood that Gentry Kong requested the American Consul General to communicate with the Authorities with regards to the said men. The Authorities immediately ordered the Kwong Chow Prefect as well as the Nam Hoi and Pun Yu Magistrates to arrest these them.

For the above mentioned acts of the influential Gentry and the treacherous Directors though their bodies were to be cut into small pieces yet it will not be sufficient to appease the anger of the people of the world.

The only thing the Gentry and the Directors fear are the newspapers, because they are always on the side of justice. On the afternoon of the 20th of September last, they held a meeting secretly for the purpose of electing certain men to go to Hong Kong to prevent the Hong Kong papers from publishing any articles which may have anything to do with the Society. This is unreasonable.

The press cannot be prevented by law from publishing real informations and cannot be bribed to publish certain false one, yet the influential Gentry and the Directors desired to use force to compel the Hong Kong papers not to fulfil their duties and to close up their mouths. This is very strange.

The man who gave out the plan to prevent the newspapers from publishing any article which has something to do with the society, is Mr. Mok an editor of a certain paper in Canton, who was denounced by a Canton paper under the style of "Ah Chow Po" as a ferocious secret-thief, on September 16th, 1905.

The reason why the Canton papers wanted to prevent the newspapers from publishing any article which has any thing to do with the society, is because the Canton papers bear a grudge against Mr. Ma and others. It will be remembered that a little after the Society was duly organized the Canton

papers published an advertisement for a certain firm to call the attention of the boycotters to certain real American goods as British and Mr. Ma and others rebuked them for their wrong actim these papers however only wished to make some money from the said advertisement and did not care whether or not it is right for them to publish, so th members of thessaid society decided to boycott the papers for the purpose of retaliating against their wrong action.

When the papers of Canton found that it was inconvenient for them to do anything against the will of the public, they were obliged to change their tone of their remarks on the question after the arrest of Mr. Ma, all Canton papers except one by name of Ah Chow Po which has an unbiased opinion and boldness to publish it, willingly closed yp their mouths and did not care or publish anything about it. Moreover, some of the said papers directly charged Mr. Ma for having enticed the people to act wrongly and falsely accused him to be a member of Mr. Soon Man's Society, because they bear grudges against him. A Chinese proverb says "When one wants to put the other into trouble, it is very easy for him to give the latter a wrong charge." The influential Gentry said personally that he had dealt with Mr. Ma and others just as if he threw stones at them, after they had fallen into a well.

Now the deceitful acts are disclosed, so that it is time for the scholars, merchants, and others of this Province to wait for the newspapers to discuss this matter. As to the matter that the Canton papers bear grudges against Mr. Ma and others and would not discuss or publish anything about their wrong arrest, we cannot compel they to do so, because they have their own opinions.

Furthermore, as the Gentry and the Directors wished to stop the HongKong papers from publishing any article which has anything to do with the society, and elected many men to go to HongKong to stop any article on the subject, any one

who does not knew this matter thoroughly, would believe that these men were sent by the society; but any one understands this matter, will know that they were sent by the Gentry and the Directors for their own protection because if their wrong acts were disclosed by the newspapers, the people of the world would surely dislike them, then it will be not only very difficult for them to use the name of the Benevolent Society or hospital to ask the people to contribute money but also very difficult for them to do anything else. They said that it is feared that the Cantonese unity in this boycott may be disolved, if the newspapers would publish articles which may have anything to do with the said society, but their intentions are to lead the people to believe that the papers should not publish the said articles, thus covering their wrong acts.

As the publishers of the HongKong papers are so intelligent, we are sure that they will not be deceived by the Gentry and the Directors.

Now the office of the Society is very quiet and the speeches re the boycott have temporarily stopped, but the Gentry and the others have in their possession a large amount of money which was contributed to the society by the Chinese people residing in the foreign ports and others. It is in their hands and they spend it freely. The said people had used a good deal of pain in earning the money and now the said Gentry and though others spend it freely, this is very pitiable.

Though the 120 Commercial Guilds had presented a petition to the Authorities to try and secure the release of Messrs. Ma, Poon and Ha, yet the Authorities did not grant it and they are still under custody. Is it because the influence of the 120 Commercial Guilds is weaker than that of the Gentry and the Directors of the Benevolent Societies and the Hospitals, or it is that the high authorities were moved by the influential Gentry and the Directors to arrest these men and also feared that the foreigners may secure them? no one can understand it.

The Authorities of this Province have an intention to assist the said Society but as there are signs that the people here wish to disolve it. We hope that the wise and energetic men of the Commercial Guilds as well as the schools will put forth their enduring efforts to keep the boycott aflame until the Exclusion Treaty is repealed. This will prove a boob for this province and China.

Scholars, merchants, and subjects
of the Kwong Tung Province.

OFFICE OF THE
THIRD ASSISTANT SECRETARY.

Dear Mr. Secretary
The Secretary

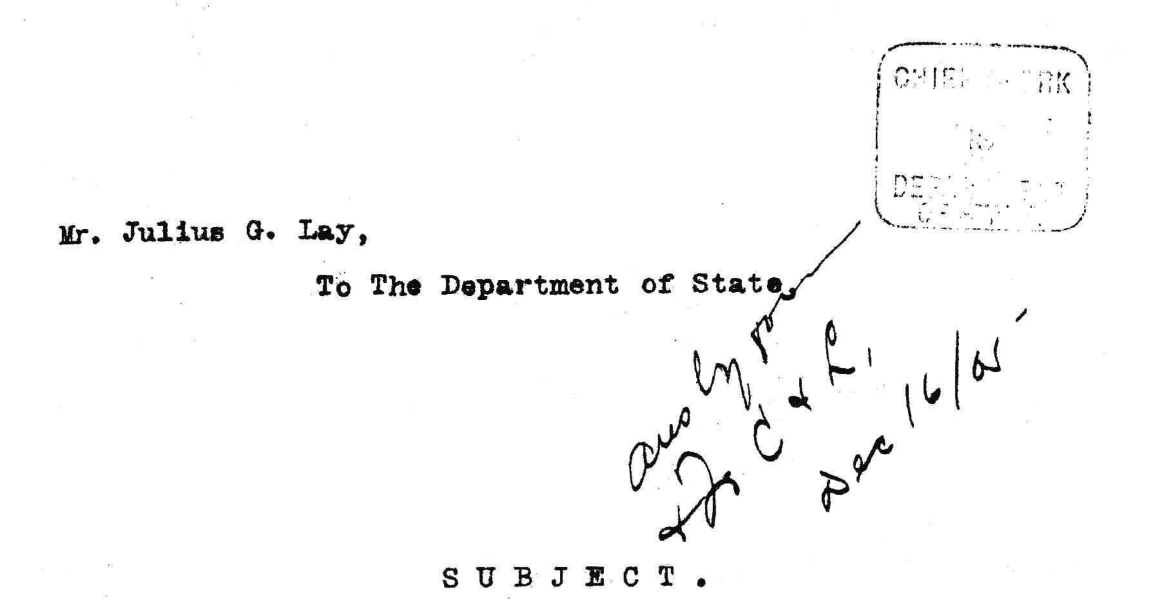
Mr. Lay does not enclose a copy of the threatening letter he says he received - I think he should send this. Although anonymous it may be important & should be on file.

W. W. D. [illegible]

No. 87.

AMERICAN CONSULATE GENERAL.

Canton, China, November 9th, 1905.

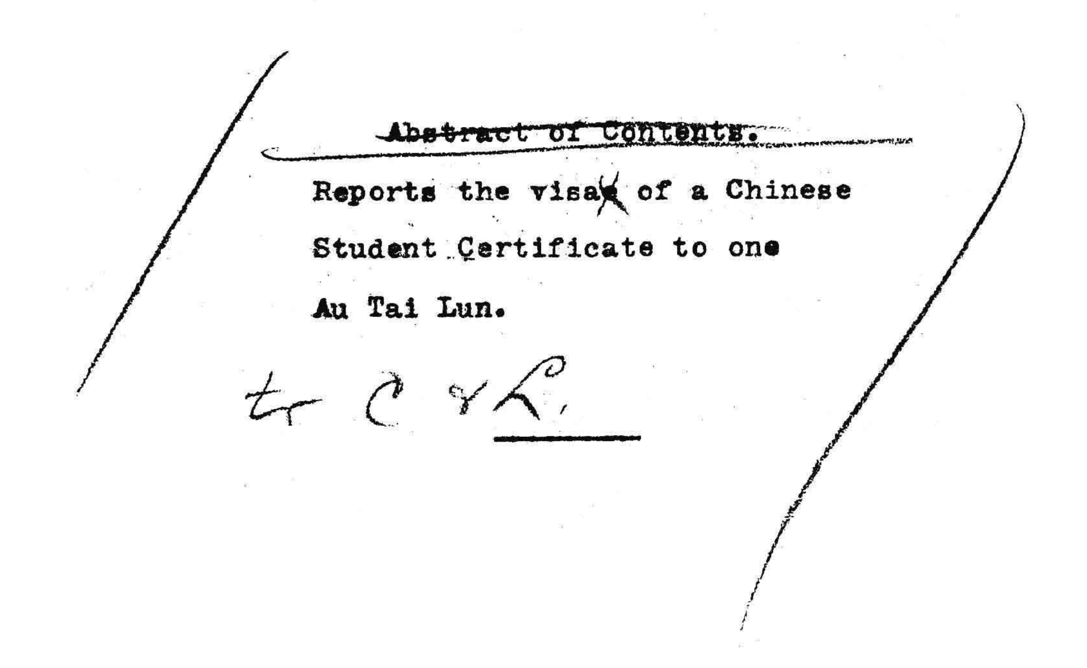


Mr. Julius G. Lay,

To The Department of State.

SUBJECT.

Chinese Certificate.



~~Abstract of Contents.~~

Reports the visa of a Chinese Student Certificate to one Au Tai Lun.

No. 87

A M E R I C A N   C O N S U L A T E   G E N E R A L.

Canton, China, November 9th, 1905.

Honorable Francis B. Loomis,
Assistant Secretary of State,
Washington, D. C.

S i r:

I have the honor to inform the Department that I visaed a Section Six certificate on the 9th instant, issued by the Viceroy as superintendent of the Imperial Customs here, to a Chinese subject, by name Au Tai Lun.

This young man intends going to the United States for an elementary course of study at a school conducted by Chinese Christians at New York, called "Kon Shing Kok How". After acquiring a knowledge of English, he will take an advanced course of study in one of the professions.

The correctness of the statements of the above named applicant is vouched for by Dr. Andrew Beattie of the American Presbyterian Mission here.

Further, I have examined this applicant personally and have satisfied myself that he is a member of the exempt class and entitled to enter the United States under the provision of the treaty.

I have the honor to be,
Sir,
Your obedient servant,

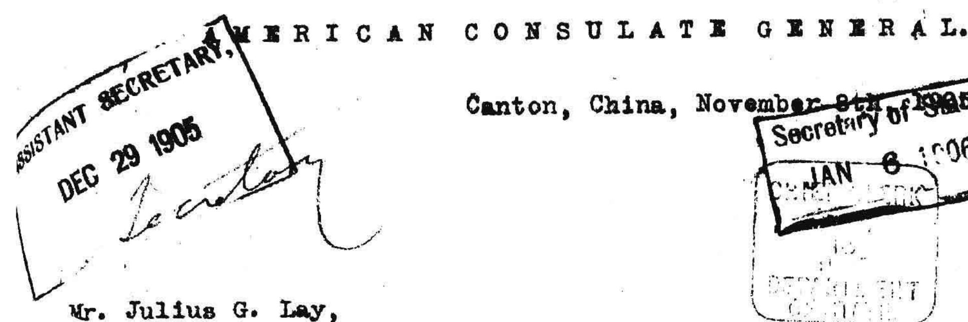
Julius G. Lay

American Consul General.



No. 88 .





AMERICAN CONSULATE GENERAL.

Canton, China, November 8th, 1905.

Mr. Julius G. Lay,

To The Department of State,

SUBJECT.

Lien Chow incident.

ABSTRACT OF CONTENTS.

Reports the murder of five American Missionaries and the destruction of all the property of the American Presbyterian Mission station at Lien Chow, by a Chinese mob on October 28th, 1905. Advises Department of subsequent steps taken by the American Consul and the Chinese Officials in regard thereto. Appointment of a joint commission to proceed to Lien Chow to investigate all the facts, etc.

No. ______.

A M E R I C A N   C O N S U L A T E   G E N E R A L.

Canton, China, November 8th, 1905.

Honorable Francis B. Loomis,

Assistant Secretary of State,

Washington, D. C.

S i r:

I have the honor to confirm the following cablegram which was duplicated to the Legation at the same time:

"Canton, November 3rd, 1905.

Secstate,
Washington.

Viceroy sends me telegram from Sub-prefect at Lien Chow reporting murder five American Missionaries Presbyterian Mission station at Lien Chow 300 miles from Canton near northern border this Province, accessible for gunboat to Ching Yuen and overland thence Lien Chow eighty miles, October 28th. Mrs. Edward Charles Machle, Amy Machle, Eleanor Chesnut, John R. Peale and wife killed. Edward Charles Machle, Miss E. G. Patterson escaped now in Prefect's Yamen. Chapel, school, hospital, residences destroyed. Viceroy my request yesterday sent Lien Chow two Chinese gunboats with sixty soldiers accompanied by two American Missionaries, one American doctor three Chinese deputies rescue escaped, recover bodies victims.

Full investigation necessary to establish exact cause. French Missionaries reported not molested, warned Viceroy responsible for outrage, demanded efficient protection American missionaries elsewhere.

Reported sub-prefect Lien Chow afforded no protection and dilatory. Consider advisable await return three missionaries about two weeks before sending commission Lien Chow to investigate.

Doing everything necessary and telegraphed isolated missions warning them danger anti-American feeling caused by dissemination inflamatory boycott literature. First information received by boycott organization here. I believe example should be made of Viceroy and Prefect. Instruct by cable.

Sgd. Lay."

The first news of the tragic event reported above was furnished this office on November 1st about 4 o'clock by the Acting Consul for France who had received a communication from the French Arch-bishop Merel of Canton, transmitting copy of a letter dated October 28th from the French missionaries at Lien Chow describing the incident. A copy of a translation of the original letter from the French priest to the Canton Bishop

2.

is herewith enclosed. About the same time, Dr. Beattie of the Presbyterian Mission here called personally at the Consulate and reported the receipt of news conveyed to him by a member of the Kwong Chai Hospital. The Hospital received the first news of the occurrence by letter about 1 o'clock on Wednesday from a prominent Gentry of Lien Chow.

Upon receipt of the first intimation of trouble at Lien Chow, I immediately telegraphed to the Foreign Affair's office in the Viceroy's Yamen and inquired as to whether they were able to confirm the report or not. Upon receiving a negative reply, I informed them that the reports furnished me, were given in detail to a remarkable extent, and from alleged eye-witnesses, and that I could not doubt the correctness of the same. I at once requested that the Viceroy be apprised of the report so as to enable him to make inquiries to ascertain to what extent the story be true.

I also requested that if the report be verified, the Viceroy would take prompt, efficient measures to rescue the wounded, furnish them all needful protection and assistance, and then take steps to recover the bodies of the victims. I further advised that Chinese gunboats with native soldiers should proceed to the scene of the uprising to serve as an escort to a party of several missionaries from Canton who were desirous of affording assistance and lending medical aid to the escaped parties, of rescuing the dead bodies and viewing the ruins.

Many stories purporting to be true but not substantiated by the testimony of credible eye-witnesses are being circulated in the native and foreign press, as well as presented to this office from time to time. No report has yet been received from Dr. Machle or Miss Patterson, the chief witnesses, though the Chinese Authorities here have telegraphed the Lien Chow Prefect to accept any communication they desire

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to send whether telegram or letter and forward them to their destination. A prompt investigation is necessary to an ascertainment of the real facts of the case and until I make such investigation, and makes a report, I think it not only useless, but undesirable to furnish you the story in any more detail than by the acknowledged facts already cited in my various cables. However, I beg to enclose for your information, copies of translation of two letters received by Dr. H. V. Noyes of the said mission from a native pastor and a native elder of the mission station at Lien Chow. From these sources are derived the views presented by the missionaries.

On the 2nd instant, the Viceroy's Secretary handed me translation of a telegram received by the Viceroy on the same morning, copy of which is enclosed, herewith. On the 4th instant, I was in receipt of a despatch from the Viceroy enclosing a full report as furnished him by the Lien Chow sub-prefect and the Military Commander of Lien Chow and Yeung Shan, a copy of which despatch is also forwarded herewith.

In reply to the above request, I received a telegram from Taotai Wen the Viceroy's Secretary on the night of the 1st instant expressing a view that the story is true, though the Chinese Authorities have received no official confirmation, and saying that the Viceroy has decided to send a gunboat with 60 soldiers under Commodore Chiu and Sub-Prefects Chin, Chuang and Ding to Lien Chow, the scene of the reported trouble and that the missionaries wishing to go along were to join the Chinese Deputies. On the 2nd instant, Toatai Wen reported that two more gunboats carrying 100 additional soldiers were dispatched to Lien Chow.

I have the honor to acknowledge receipt of the following cablegram from the Department:

"Washington, November 4th, 1905.

Lay,
American Consul,
Canton.

Your telegram reporting murder missionaries received.

4.

Minister to China has also cabled reporting that learning murders, Emperor issued Edict to Viceroy Canton, ordering exemplary punishment criminals and all guilty officials with compensation, adequate protection for all missions. You will keep Legation promptly and fully advised by telegraph and letter.

Sgd. Root.

Rev. Chambers of the American Southern Baptist Mission, and residing in Canton called at the Consulate on the morning of the November 4th, with a letter received from Dr. Charles A. Hayes of the same Mission and stationed at Ying Tak a city situated on the North River about 100 miles from Sam Shui, reporting that there is unquestionable evidence that an attempt was made to destroy their home on the night of the 26th of October. He described at length the methods the would-be incendiaries had resorted to, in their efforts to carry out their evil purposes. Fortunately the fire went out though portions of charred wood and timbers bore evidence of the attempt. The affair was promptly reported to the officials, with the request that adequate steps be taken to protect their property. The missionaries report that the officials paid no attention whatever to their repeated urgent appeals for protection.

Upon learning of this further action on the part of Chinese fanatics, and fearing that the attempt would be repeated and might even lead to attacks on the livesof the missionaries, I immediately informed the Viceroy of the matter and was assured that the Magistrate would be instructed by wire to report om this case, and afford protection to the property and lives of the missionaries. Regarding this incident, I have to confirm the following telegram reporting the affair to the Department and duplicated to the Legation:

"Canton, November 4th, 1905.

Secstate,
Washington.

Reported by missionaries today attempt made burn residence American missionary Ying Tak 100 miles from Sam Shui on North River October 26th.

Although requested no adequate steps taken by officials guard against further attempts.

Have telegraphed place residences hands authorities and leave, also requested Viceroy furnish necessary protection.

Sgd. Lay.

and to acknowledge receipt of a reply thereto as follows:

"Washington, November 5th, 1905.

Lay,
American Consul,
Canton.

Report reasons for telegraphing missionaries to leave Ying Tak action otherwise approved, assume you have informed Legation, Peking.

Sgd. Root.

Continuing the Ying Tak incident, I may say the Viceroy reports that in deference to his wishes the Magistrate furnishes a guard for the mission property and posted proclamations warning the people against any acts of violence.

In reply to the Department's telegram instructing me to furnish reason for telegraphing missionaries to leave Ying Tak city, I have the honor to confirm the following sent by Mr. Heintzleman as authorized by me from Canton while I was in Hong Kong purchasing supplies and making arrangements for our contemplated trip to Lien Chow.

"Canton, November 5th, 1905.

Secstate,
Washington.

Missionary's letter from Ying Tak reporting attempt burn house and general feeling reported throughout Province lead me believe it unsafe missionaries remain there. Notified missionaries Ying Tak and elsewhere of murders Lien Chow and advised leaving, if uprising likely and unless assured adequate protection.

Request authority draw for expenses expidition to Lien Chow. It is impossible to say probable cost.

Sgd. Lay.

About the same time, I sent the following cablegram from Hong Kong in open text.

"Hong Kong, November 5th, 1905.

Secstate,
Washington.

Request authority draw for expenses trip Lien Chow. Impossible state probable cost. Answer here Oregon open text.

Sgd. Lay.

and received a reply as follows:

"Washington, November 6th, 1905.

Lay, American Consul,
Care Oregon, HongKong.

Draw not exceeding one thousand dollars.

Sgd. Root.

On the evening of November 4th, I sent the following telegram to the Department:

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"Canton, November 4th, 1905.

Secstate,
Washington.

Will go LienChow in few days with Viceroy's Secretary as commission investigate. Request two naval officers from "Raleigh" or "Monadnock" accompany me.

Sgd. Lay."

With regard to my request that two naval officers be directed to accompany me, I have to inform you that the Navy Department through the Commander of the Asiatic Squadron instructed two officers, Lieutenant Commander George R. Evans of the "Oregon" and Lieutenant D. E. Dismukes of the "Monadnock" to accompany me on the commission to Lien Chow to investigate the matter of this outbreak.

On the morning of November 8th, the missionaries of the American Southern Baptist Mission arrived in Canton from the Ying Tak, the scene of the reported attempt to destroy the property of the said mission, and I at once telegraphed the Department as follows:

"Canton, November 8th, 1905.

Secstate,
Washington.

Following arrived here from Ying Tak and report unsafe remain there owing anti-American feeling existing. Benjamin P. Roach and wife, Mrs. Pearl H. Williams, Charles A. Hayes, wife and child, J. Roscoe Saunders, wife and child.

Sgd. Lay."

Since the necessary expenses to be incurred in making the journey to Lien Chow are heavy, owing to the probable length of time to be consumed in making the journey - at least one month in the opinion of the missionaries who are acquainted with the region and also as the services of an official interpreter and an official stenographer are required, I felt obliged to cable the Department on the 8th instant as follows:

"Canton, November 8th, 1905.

Secstate,
Washington.

Authority is requested draw 1500 dollars more necessary expenses heavy. Doctor Machle and Miss Patterson arrived this morning with all missionaries

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who left for Lien Chow November 2nd. Taking testimony, Machle Patterson and others leaving for Lien Chow next Friday. Machle accompanies me.
Sgd. Lay.

And received the following reply:

"Washington, November 8th, 1905.

Lay,
Canton.

Telegram eighth received. Draw fifteen hundred dollars additional.
Sgd. Root."

The Commissioner appointed by the Viceroy to represent the Chinese Government in this matter is Taotai Wen Tseung Yao, confidential Secretary to the Viceroy and a Chinaman of English education. He is very close to the Viceroy and is his adviser on all subjects relating to foreigners brought to His Excellency's attention.

In view of the impossibility of arriving at any definite conclusion before the sworn testimonies of the actual eye-witnesses are taken by the Commission, I desist from expressing an opinion as stated before, but in order to enable the Legation to see the view taken by the missionaries, I have to enclose, herewith, a letter from Dr. Henry V. Noyes giving his personal opinions on the underlying causes leading up to the massacre at Lien Chow.

Whether the boycott has anything to do with this trouble will probably be disclosed by the investigation. One most significant fact, however, is that the first news of the murder was received by the Kwong Chai Hospital, the headquarters of the boycott organization, and was forwarded the Hospital by prominent Gentry of Lien Chow who previously had requested the Boycott Organization in Canton to furnish literature and agitators or speech-makers in this matter. Whether the organization in Canton ever responded to the request or not, I am at this writing unable to state - notwithstanding various reports of residents that posters are put up all over the city.

I intend to secure the services of an

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interpreter, who will proceed with us and stenographer.

I beg to enclose, herewith, copy of a letter written on the night of the massacre by Dr. Machle, one of the survivors of the outbreak and sent to Rev. W. Noyes of Canton.

I will keep the Legation and the Department fully informed of every movement and developments in this case.

All the facts reported in my telegrams to the Department have sent the Legation also.

I have the honor to be,

Sir,

Your obedient servant,

Julius G. Lay

American Consul General.

Enclosures:

1. Copy of letter addressed to French Bishop of Canton by Roman Catholics of Lien Chow.
2. Copy of letter from Li Muk Sz, native pastor, dated October 28th, 1905.
3. Copy of letter from Li Shung To, elder, dated October 28th, 1905.
4. Telegram from Sub-prefect of Lien Chow to H. E. Viceroy.
5. Despatch from H. E. Viceroy on Lien Chow massacre.
6. Opinions of Dr. H. V. Noyes on the causes of massacre of American missionaries at Lien Chow dated Nov. 6th.
7. Copy of letter from Dr. Machle to Rev. H. V. Noyes of Canton, dated October 28th, 1905.

Enclosure No. 1 in despatch No. 88

Copy of a translation of a letter addressed to Archbishop Merel of Canton, by Catholic missionaries of Lien Chow.

Lien Chow, 28th October, 1905.

S i r:

Today very serious disturbances have broken out at Lien Chow (連洲). All the houses of the American citizens have been burn down and five Europeans killed.

The American doctor arrived yesterday evening from Canton with his wife, his daughter, a new minister and his wife.

This morning the Dr. and one "Diaconesse" named in Chinese Tsia were going to the hospital. On their way the Chinese were performing some superstitious ceremony. It is said that the Dr. and the "Diaconesse" tried to interfere with the ceremony and took a "Poussah" I don't know the exact meaning of "Poussah" in French. I suppose it is a kind of Buddah. The crowd of the Chinese came to claim back their property. Being unable to obtain it they set in fire, first, the hospital, after the school of the girls, the residence of the Dr. and the house of the minister, and at last the church itself just newly finished.

The local authorities came on the spot at the beginning but were powerless.

Seeing their residences on fire the Dr. and the other Europeans flied away and concealed themselves in a cave not far from there.

The crowd pursued them and it is at that place they were killed and thrown in the water.

Madame Machle, the girl (about eleven years old), the "Diaconesse" Tsia, the new minister and his wife.

The Local Authorities, were only able to protect two Chinese dressed in European fashion. The soldiers are in charge of the cave. We do not know if the doctor is there or if he has run away.

The Military Authorities were unable to give a serious protection according to the fact that the number of their soldiers had been lately adminished by order from Canton.

Enclosure No. 2 in Desp. No. 88

Translation of a letter from Li Muk Sz, the recently ordained pastor of the Lien Chow Church and Au Yeung Sin Shang an elder.

Dr. Noyes and Mr. Boggs, &c:

The Lien Chow Church on the first of the tenth moon suddenly met with very great disaster. I will in detail write from first to last. On the 27th of the 9th moon, the people of the Tsoi Un Hom erected a theatre at the side of the woman's hospital and fired cannons. Dr. Machle informed them they had the shed on mission property, but the people paid no attention. Dr. Machle then took three of their cannons. Thereupon the people rushed into the hospital and beat Dr. Machle, Dr. Chesnut immediately went to notify the officials. On the way she was beaten. The Military officials came at once to quiet them, the civil official also came. But the people were like a rushing torrent and what one said a hundred repeated. They then burned and destroyed the men's and women's hospital, the church and Dr. Machle's and Mr. Edwards' houses. Dr. Machle, Dr. Chesnut the new missionaries (Rev. J. R. Peale and Mrs. Peale just arrived) "Every one" (evidently meaning Mrs. Machle and Amy though their names are not mentioned) escape at the back door and went to a buddist monastery near by, called Lung Taam Ku Tsz and hid in a stone cave. The mob came and caught them one by one and drew them from the cave one by one and killed them and threw their bodies into the river. Only Dr. Machle and Miss Patterson are not yet dead.

Men and women of the church - where they are no one knows a great many - the injure are not a few . Such a calamity!!

Originally the theatre people were

several tens, but as soon as this affair began a great crowd followed and the officials brought soldiers, but brought no swords or pistols and thus it changed into such a great disaster.

We then returned to our house and suffered no injury. This was the Lords' mercy accorded to us. Now this is very sudden and we cannot write at length but just a little.

The Lord's mercy &c with the pastors &c.

Sgd. Li Muk Sz.

Enclosure No. 3 in Desp. No. 88

Letter from Li Shung To, elder, dated Lien Chow
October 28th, 1905.

The people in the neighborhood of our church are lawless, and formerly were not at peace with the church. At the end of the last moon the village people erected a theatre on church property. Dr. Machle on the 29th (October27th) returned to Lien Chow. He did not permit them to build their shed (theatre) there or to fire cannons. Those village people did not listen. On the first of this month at nine o'clock in the morning the people unexpectedly came to the mission buildings. Dr. Machle sent a messenger to the official in the city. Soon the Major with the sub-prefect's soldiers quickly came and made great efforts to pacify them. But the people increased more and more in numbers. The officials admonished them. They did not listen but threw stones. Dr. Chesnut was driven to the river and found a guard boat there, which took her on board. The mob stoned the soldiers. The officer in charge wanted to take Dr. Chesnut into the city but she was unwilling and determined to return to the mission. The officer seeing that the commotion had apparently subsided, accompanied her back to the mission premises. Soon the LienChow prefect came. The people then for some unknown reason broke out again, they would not listen to reason, but set fire to the church, hospital and residences. The Major and the Sub-prefect tried to save the buildings and admonished the people.

Dr. Machle and all went out no one knew where. The soldiers were insufficient to protect them. Mrs. Machle and daughter, Dr. Chesnut and the new missionaries were all killed, distant from the church three or four li. But Dr. Machle and Miss Patterson reached the cave Tai Wan Tsz, and hid there, and several hundred surrounded them. When the mob came in to get them the Major came with the soldiers, found the place, harangued

the people, and guarded the cave, and so these two were not killed. The Major reported to the sub-prefect and he came and helped hold back the people until eight o'clock when they took Dr. Machle and Miss Patterson into the city. They are now in the sub-prefect's yamen. I had help so did not myself suffer injury. The condition of the Christians has not yet been investigated. So we do not know whether they are killed or not. Over these five killed, the or not. Over these five killed, the official has already held an inquest has set a guard over their bodies and has sent a message to Canton. This is a very grave affair, and is truly reported.

Sgd. Li Shung To, Elder.

Enclosure No. 4 in Desp. No. 88

Telegram.

His Excellency the Viceroy,

Canton.

On the 1st day of this Chinese month (October 28th, 1905) the American Hospital and Chapel in my sub-prefecture were burnt and five foreigners (Americans), including male and female, were killed. This act was caused by the Missionaries who would not allow the villagers to explode fire-crackers, when they celebrating a certain festival of some god and holding a procession.

I myself and other officials have most diligently rendered protection and saved Rev. Ming (Dr. E. C. Machle) and Miss Pa (Miss Patterson).

The villagers still say that they will try to find the above named persons and murder them.

Though I have sent a full report to Your Excellency re the above case, yet it is necessary for me to send you this telegram for your information and consideration.

Chen Kok Luen,

Sub-prefect of Lien Chow.

Enclosure No. 5 in Desp. No. 88

Despatch from H. E. Tsen,

S i r:

I heard yesterday that a mob at Lien Chow had destroyed hospitals and a church established by missionaries of your country and injured and killed missionaries. I at once sent a dispatch to the officials of Lien Chow to investigate, and on the other hand detailed an officer to take soldiers up there and use strenuous measures in settling the case.

In regard to this the military official of Lien Chow and Yeung Shan together with the sub-prefect of Lien Chow sent the following information. West of the city on the other side of the river, at Tsoi Un Hom there were two hospitals erected by Americans. On top of the neighboring hill called Ho Tin Pui there was a foreign residence and church, distant from Ngo Kung Tong north west of Ho Tin Pui, between half li and a li

On the morning of the first day of the tenth moon the village people near there raised a theatre shed. When

it was finished they were carousing there, over three hundred in number. The American Missionary Dr. Machle, would not allow them to meet there and fire little cannons. This angered them all, and reckless fellows followed and gathered a mob of over 2000 people, who threw stones at the hospital and raised an uproar, anger for fight. The Officials on being notified went at once to pacify the people. But an immense mob assembled in greater and greater numbers. At first they did no more than throw stones, but afterwards they found in the hospital the bodies of two infants preserved in alcohol (soaked in medicine).

Th.

This aroused the feelings of the mob more intensely, so that they were determined to seize the foreigners. The officials tried to explain to them that the bodies of infants were things that foreign hospitals had to have to examine, and that they did not intend any harm to young children.

However the uproar increased and they would not listen to reason. They set fire to the hospital and burned it. At this time the lady doctor, Dr. Chesnut, and Miss Patterson fled to the foreign residence on top of the hill. The officials ordered the soldiers to save the buildings, but the wind was high, and the material dry so they could not be saved. Then they heard the voices of the village people say they went to the top of the hill to protect them. The official Chan had a guard anchored at the river bank. Another official also had a chair and horses waiting at the side of the road. So they urged the foreigners, men and women seven in all, to go down the east side of the hill to the boat and cross the river, or having the chairs and horses to ride down the steep road and cross the river into the city to escape the danger. In the meantime it was reported that the village people were swarming up the hill. The officials hastened to the front side of the hill to defend it. But the hill could be ascended on all sides and the soldiers had more than their hands full. Suddenly the residences and church were seen to be on fire, for the village people seeing that the officials were keeping them off in front had rushed up the west side and set fire to the buildings. The officials seeing the buildings on fire hastened back but lost track of the foreigners. According to the report of the soldiers they fled out the back door.

Hearing that they had been led by the native Christians of the place to Ho Tsun, distant three li, as a temporary refuge the officials followed them at once to Ho Tsuen. The village people reported that no foreigners had come there. The officials returned at once and sent out runners in

in all directions to search. The runners reported that the foreigners had already reached the Lung Taam Temple eight li frpm Lien Chow and had hidden themselves in a cave and had been pursued by the village people. The danger was so great the officials hastened there, but the new missionaries, Mr. and Mrs. Peale, Dr. Machle's wife and daughter and Dr. Chesnut had already been wounded and thrown into the river and drowned. The five bodies were all recovered. Dr. Machle and Miss Patterson were still in the cave. The mob still wanted to get into the temple and search the cave, and were unwilling to disperse at once. The officials could with difficulty guard the door of the temple against the mob until night then the mob gradually decreased. Then only could they search out Dr. Machle and Miss Patterson and take them into the city in safety in disguise. Fortunately they are uninjured. If at that time they had listened to the urgent advise of the officials and either come down to the guard boat, or ridden in chairs or horseback into the city and not followed the Christians in secret flight, how could they have come to such a fate? Now, Dr. Machle also rather regrets that his using force provoked the disturbance.

In examining this case it appears that the village people putting up the shed and firing the cannons was no affair of the missionaries and yet Dr. Machle stopped them and would not allow them to proceed till the village people gathered and so brought on such a thing as the burning of the church and hospitals and the massacre of Mr. Peale and the others five in all. I regret this exceedingly and have already appointed three deputies to take soldiers with all speed and go and sternly administer the case, that they would seek out the guilty parties first of all, and suit out to them, severe punishment. I have already telegraphed to the Lien Chow officials to immediately take up the bodies of Mr. Peale and the others and put them in coffins and secure the safety of Dr. Machle and Miss Patterson.

A necessary communication addressed to Honorable Julius G. Lay, American Consul General.

November 3rd, 1905.

Enclosure No. 6 in Desp. 88

Canton, November 6th, 1905.

The Honorable Julius G. Lay,
U. S. Consul General,
Canton.

Dear Sir:

At your request I put in writing substantially what I said to you verbally about the massacre at Lien Chow.

While aware that one excitement might arise at a heathen festival, such as was being held at the time, it does not seem to me at all probable that a small village, of two or three hundred people, like the one near the mission premises, would have the temerity to go to the length of destroying such an amount of mission property and all the lives of the missionaries possible, unless they knew they had strong backing elsewhere - what was it?

1. There may be a certain element of the people at large who gave effective help to the people of the locality and that this was understood beforehand.

2. There may have been the influence of the "Triad Society" which is strong in the neighboring provinces of Kwong Si and Hunam and I think has recently threatened to give trouble in the latter province - I have heard from Dr. Machle that members of this society are rather numerous in the region around Lien Chow.

3. While I do not think the "Boycott" directly responsible for the trouble, yet the general hostility, produced by it throughout China, to Americans would lead parties desiring to carry out some wicked design against them to feel that there was less reason to fear punishment in doing it.

Remark. I have learned, since the massacre, that last year there was some trouble similar to the present, and that

it was repressed by the officials giving immediate and efficient protection.

Of course, as you said the other day, we shall likely understand the exact or causes better after the investigation that is to take place is finished.

Yours very respectfully,

Sgd. Henry H. V. Noyes.

P. S. I know that Dr. Machle had gained the good will of the officials and the gentry as well as of the people generally.

Enclosure No. 7. in desp. No. 88

COPY OF LETTER FROM DR. MACHLE.

Dear William Noyes:

How can I tell you our sorrow. Everything has been burnt of our station: the two hospitals the two residences: the Woman's Reception Hall and our beautiful Church. It was done by a mob.

Dr. Chesnut, Mr. and Mrs. Peale, Mrs. Machle and Amy have been killed. Mis Patterson and myself were rescued by the officials from a cave. It is a long story that has had an awful end. We are now at the Yamen.

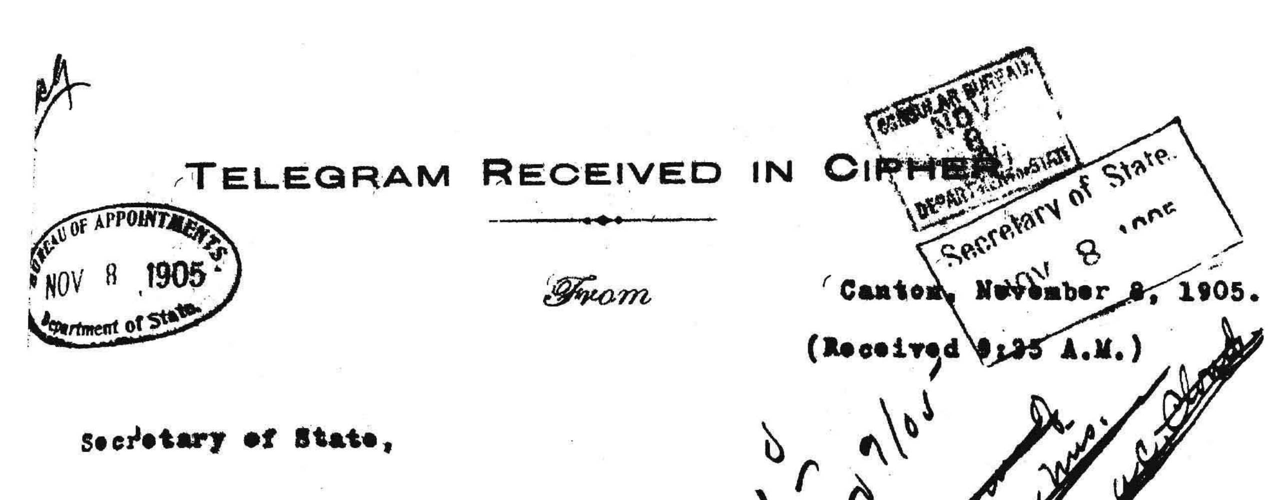
I wish I knew how to write all in a few words but I am broken-hearted. Please cable to the board. The boycott has much to do with it.

Miss Patterson and I will remain until to-morrow night, Sunday Chinese 10th moon 2nd day when we will try to get away after the dead are coffined. We dare not bury them here, so will float down to Ham-Kwan and bury them if we escape. There are so few soldiers here that they are no protection against a mob, so our lives are not safe. We live in hopes of escaping. Will tell more when I get to Canton. I have told Cheung Sz Kai and Li Shung To the whole story so if we do not escape they will know what I told them although they were not eye-witnesses. Who were eye-witnesses I cannot say now for I do not know how many were killed of the Chinese.

I hope we may be able to re-build in time, but whether Miss Patterson's and my life will be safe here depends partly on the amount of protection we receive from the Yamen. The officials did nobly but the soldiers were so very few because of the new plan of getting rid of all the old ones and gradually installing new. I cannot write more now. Hoping D. V. to see you in a week.

I am,

Yours truly,
Sgd. Machle.



TELEGRAM RECEIVED IN CIPHER

From

Canton, November 8, 1905.

(Received 9:35 A.M.)

Secretary of State,

Washington.

Following arrived here from Ying tak and report unsafe remain there owing anti-American feeling existing. Benjamin P. Roach and wife, Mrs. Pearl H. Williams, Charles A. Hayes, wife and child, J. Rossee Saunders, wife and child.

LAY

Williams } American
Hayes + wife } Southern
Saunders + wife } Baptist Mission.

Roach + wife (?)

ciphered by S.H.Q.
Bureau of Appointments.

TELEGRAM RECEIVED IN CIPHER

Secretary of State,
NOV 8 1905.

From Canton,

November 8, 1905,

Received 10.26 a.m.

Secretary of State,

Washington.

Authority is requested draw fifteen hundred dollars more, necessary expenses heavy. Machle Miss Patterson arrived this morning with missionaries who left for Lienchow November second. Taking testimony Machle, Patterson and others. Leaving for Lienchow next Friday; Machle accompanies me.

LAY.

Deciphered by S.H.Q.
Bureau of Appointments.

Bureau of Appointments.

MEMORANDUM.

Dear Mr. Secretary:

You will recall that we sent a cable to Day at Hong Kong, care the "Oregon" on Sunday authorizing him to draw not exceeding $1000.

CRD.

Confidential.   Canton

CONSULAR SERVICE, U. S. A.

November 10th 1905.

Dear Mr Adee

Forgive me for not replying to your Confidential Letter of 8th Aug but it has been slow work investigating the Brunner affair. I suspected him when he came here some months ago and he immediately gave himself away and announced publicly that he was interested in sending Chinese to America. I have tried to get proof against him to convict him & put him in jail but in spite of employing detectives in Hong Kong and here without success. Brunner has evidently got into trouble with the Chinese as he has left these ports.

Two thirds of the Americans in H. K. and here are "crooks" and would like to see me out as they cannot carry on their schemes while I am Consul

Our interests will never be safe at any of the Consulates here as long as the Government fails to allow reasonable sums for clerk hire and the employment of honest interpreters.

The rotten condition of affairs at Hong Kong is due to the fact that General Bragg is too old. There is absolutely nothing against him. He resigns in the Spring and I would like the post as I cannot afford to live here. Please tell Mr Root that I would like this post. I have been offered a business position paying me $6000 gold but have wired to hold it open as I cannot desert the Government while our affairs here are in such a state. but no honest man can live in this place on 4000 a year and allow the underpaid Vice Consul something out of his own pocket. The disgraceful corruption in the East in the past has been

CONSULAR SERVICE, U. S. A.

ue solely to the neglect of our Government
rovide for honest clerks & honest Consuls
racey is here & I have advised him to stay
ne knows what may transpire in this
rovince anytime requiring the services of a Govt.
resentation.

I am leaving to-day for Lien Chow
investigate the affair there. Of course I can give
official opinion yet but so far as I can
e the boycott had less to do with it
n was at first believed however the
estigation will settle this question.

Sincerely yours

Julius G. Lay

DEPT OF STATE
DEC
11
1905
2nd ASS'T SECRETARY

Dear Mr. Bacon

Mr. Lay is apparently writing at the appointing power through me.

He is a good worker and might do well at Hong Kong — where the hysterical diathesis would be less likely to show itself.

A.A.A.

No. 89.

AMERICAN CONSULATE-GENERAL,

Canton, China, November 10th, 1905.

MR. Julius G. Lay,

TO THE DEPARTMENT OF STATE.

SUBJECT:

Expenses for expedition.

ABSTRACT OF CONTENTS:

Reports that a draft has been drawn on the Secretary of State for \$2500.00 to meet the necessary expenses incurred in making an expedition to Lien Chow to investigate the recent outbreak.

No. 89.

A M E R I C A N   C O N S U L A T E   G E N E R A L.

Canton, China, November 10th, 1905.

Honorable Francis B. Loomis,

Assistant Secretary of State,

Washington, D. C.

S i r:

In compliance with instructions in Department's cablegrams of November 6th and 8th respectively, authorizing me to draw on the Department of State for $2500 Gold, to meet the necessary expenses incurred in making an expedition to Lien to investigate the facts of the recent outbreak there, I have the honor to inform the Department that I have this day drawn a draft on the Secretary of State for $2500.00 Gold.

I am obliged to draw this money beforehand and without supporting the account with the customary vouchers owing the fact that I am called upon to pay the stenographer and the interpreter beforehand, secure the necessary provisions and equipment and provide for a part payment of the transportation charges.

All the necessary vouchers covering expenses will be forwarded the Department upon my return from Lien Chow.

I have the honor to be,

Sir,

Your obedient servant,

Francis B. Lay

American Consul General.

No. 90.

AMERICAN CONSULATE-GENERAL,

Canton, China, November 10th, 1905.

MR. Julius G. Lay,

TO THE DEPARTMENT OF STATE.

Cabled by Fom
Dec 30 '05

SUBJECT:

Land for the Consulate.

ABSTRACT OF CONTENTS:

Reports the estimated price of a piece of property where now the Consulate stands.

No. 2.

A M E R I C A N   C O N S U L A T E   G E N E R A L.

Canton, China, November 10th, 1905.

Honorable Francis B. Loomis,

Assistant Secretary of State,

Washington, D. C.

S i r:

I have the honor to acknowledge receipt of Department's instruction, No. 8. of June 6th, 1905, with regard to ascertaining and reporting to the Department what it would cost the Government to acquire a piece of land or land and a building suitable for Consular offices, and in reply, beg to inform the Department that I have made a most diligent search and cannot find any land on this island or elsewhere in the neighborhood that could be purchased or that would be more suitable for Consular offices than the present premises, the half of which we now occupy. Our present premises are most inadequate to support our staff comfortably and at the same time afford ample office room.

The estimated price of this piece of property and the buildings thereon is $125000°° Gold.

Should the Government decide to purchase this land and property in question, a residence should be erected on the end of the lot for the use of the Vice Consul General, who at present has no quarters, and, as there is no respectable comfortable hotel on Shameen, is obliged to lodge with private families and pay exorbitant prices for rent. The cost of erecting this building could possibly be included in the above stated price.

I trust that the Department will see fit to urge upon the Government the necessity of making an appropriation for the purpose indicated above.

I have the honor to be,

Sir,

Your obedient servant,

Julius G. Lay

American Consul General.



No. 91.

AMERICAN CONSULATE-GENERAL,

Canton, China, November 10th , 1905.

Julius G. Lay,

TO THE DEPARTMENT OF STATE.

SUBJECT:

Recall of missionaries.

ABSTRACT OF CONTENTS:

Report~~s the~~ing your reasons for telegraphing the missionaries to leave Ying Tak.

Ansd Jany 2/06

No. ______.

A M E R I C A N   C O N S U L A T E   G E N E R A L.

Canton, China, November 10th, 1905.

Honorable Francis B. Loomis,

Assistant Secretary of State,

Washington, D. C.

S i r:

In compliance with the Department's cablegram of the 5th instant instructing me to report to the Department my reasons for telegraphing the missionaries to leave Ying Tak, I have the honor to enclose, herewith, copies of letters received on the 9th instant from Revs. J. R. Saunders and Charles A Hayes of the American Baptist Mission at Ying Tak.

From these letters, it is evident that the missionaries who have since returned to Canton, left their stations of their own initiative and because they sincerely felt that the strong anti-American feeling existing there made it unsafe for them to remain longer there.

I have the honor to be,

Sir,

Your obedient servant,

[signature]

American Consul General.

Enclosures:

Copy of letter of Rev. J. R. Saunders dated November 9th.

" " " " Dr. Charles A. Hayes dated November 9th.

Copy of a Letter from Rev. J. R. Saunders
dated November 9th 1905

U. S. A. Consul General Lay
Shameen

Dear Hon: Sir :-

I moved with my family to Ling Tak on the first of June, and lived there until your message came calling us to the port, Canton, with the exception of four days spent still further in the interior. As far as I could ascertain by daily mixing with the people, I did not find any unfriendliness to us, but much against men from America; and many unkind things were spoken against our methods of dealing with the Chinese on entering our Country.

Yours most sincerely
(Signed) J. R. Saunders.

Copy of a letter from Dr. Charles A. Hayes
dated November 9th 1905

Hon. Julius G. Lay,
American Consul General
Canton, China.

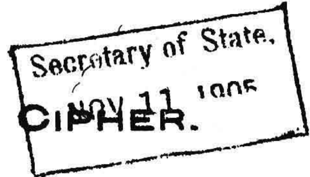
Dear Sir:

The following is a brief statement as to conditions at Ying Tak, as they appear to me. After an absence of several months, I returned to Ying Tak arriving October 25th. On the following day we moved into our house from our "hau tau" boat. Sometime during that night, an attempt was made to burn our house, the burned and charred wood etc., outside our house remaining as evidence the following morning. The guilty parties are unknown to us. On November 2nd, we received word of the Lien Chow massacre and there seemed to be considerable excitement throughout the city as the result. Reports were brought to us by Christians to the effect that there was very bad talk on the streets about foreigners and Americans in particular, saying that Americans kill

people and other things of similar nature, the informant refusing to tell all that he heard, in detail, saying that it was of such bad nature that he did not want to tell us. Boycott meetings have been held every Sunday in a temple for some time past, but I am unable to give a statement as to what was said at those meetings as I was away from the city until October 25th. Because of the foregoing occurences and of the arrival of a telegram from yourself showing the growing anti-American feeling, we were led to feel that it was unsafe to remain longer and left for Canton on November 5th.

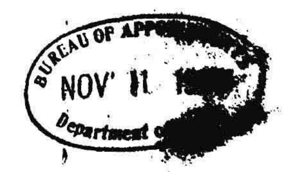
Yours very truly

(Signed) Charles A. Hayes.



TELEGRAM RECEIVED IN CIPHER.





From Canton,

November 11, 1905,

Received 6.25 a.m.

Secretary of State,

Washington.

Conf'd nov/14/05

Lay with party of eight left for

Lienchow yesterday.

HEINTZLEMAN.



ciphered by C.R.D.

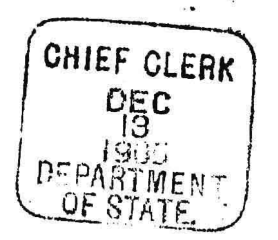
Bureau of Appointments.



NO.

AMERICAN CONSULATE-GENERAL,

Canton, China, November 14th , 1905 .



MR. P. S. Heintzleman,

TO THE DEPARTMENT OF STATE.



SUBJECT:

Trade Marks.

ABSTRACT OF CONTENTS:

Reports that arrangements have been made for the reciprocal protection of American and British Trade Mark in China.

NO.

AMERICAN CONSULATE-GENERAL,

Canton, China, November 14th , 1905 .

THE HONORABLE Francis B. Loomis,

THE ASSISTANT SECRETARY OF STATE,

WASHINGTON, D. C.

SIR:

I have the honor to acknowledge of Department's despatch of September 27th relative to the reciprocal protection of American and British Trade Mark in China.

I have the honor to be,

Sir,

Your obedient servant,

[signature]

American Vice & Deputy Consul General
in charge.



No. 93.

AMERICAN CONSULATE-GENERAL,

Canton, China, November 14th , 1905.

MR. P. S. Heintzleman,

TO THE DEPARTMENT OF STATE.

Ans by form Jany 2/06

SUBJECT:

re the Massacre of Missionaries. at Lienchow.

ABSTRACT OF CONTENTS:

Reports the outbreak at Lien Chow where five American Missionaries were murdered.

NO.

AMERICAN CONSULATE-GENERAL,

Canton, China, November 14th, 190 5.

THE HONORABLE Francis B. Loomis,

THE ASSISTANT SECRETARY OF STATE,

WASHINGTON, D. C.

SIR:

I have the honor to confirm the following cabelgram forwarded the Department:

"Canton, November 11th, 1905.

Secstate,
Washington.

Lay with party of eight left for Lien Chow yesterday.

Sgd. Heintzleman."

Mr. Lay, Taotai Wen, Lieutenant Evans and Dismukes, Dr. Machle, one of the survivors of the massacre, Revs. Beattie, Fulton and Noyes of the American Presbyterian Mission, a stenographer and an interpreter, with one hundred of the Viceroy's best drilled soldiers proceeded to Lien Chow on Friday, the 14th instant at 4 o'clock in the afternoon.

I have received numerous letters and telegrams from Mr. Lay since his departure, informing me that they are proceeding very slowly but as fast as possible. In his opinion the party will not arrive in Lien Chow for eight or ten days. He also reports that the North River is strongly patrolled by Chinese Guards and the officials are disposed to afford the members of the Investigating Party en route to Lien Chow every comfort in their power and are taking steps to insure their safety.

The British and German missionaries of the outlying stations in this Province, in response to telegrams from their respective Consuls here arrived in Canton two days ago.

Rev. Dewstoe and wife returned yesterday under the protection of a gunboat from Shui-Kwan on the North River in

the vicinity of Lien Chow. He reports to the British Consul General, with whom I have just had an interview on the subject, that Lien Chow and vicinity are in a serious state of unrest and brigandage is rife. Placards, many of them anti-American, are circulated by the boycott organization, and posted everywhere. The officials are powerless to cope effectively with the situation and are losing control. Thousands of ex-soldiers, having returned from the Kwong Si rebellion, are without work and are a possible source of danger.

The office of Foreign Affairs here in the Viceroy's Yamen telephoned me yesterday that three of the ring-leaders in the recent anti-American riot at Lien Chow were captured and that desperate attempts are being made by the Government to apprehend all the guilty ones. It is reported however in the native press that the leading gentry and the chief perpetrators in the outrage are fleeing to the hills.

The Chinese Authorities however deny the report of a general uprising at Lien Chow and vicinity.

The German missionaries in the neighborhood of Lien Chow report that the chief of a gang of robbers and outlaws came to him and demanded payment of $50.00 on threat of destroying his chapel. When the missionary protested and charged him with blackmail, he simply smiled and repeated his demand. The missionary then told the man that he would pay him $50.00 if guaranteed that his chapel would be unmolested. To this the leader replied that his band would not disturb him in that event, but that there were two other similar gangs for whom he could not vouch. The British Consul General here informed me that he accepts this report as authentic.

A chapel belonging to the Lien Chow mission station and located at Shek Kok, about seven miles, was looted the day following the massacre at Lien Chow. As soon as the villagers of Shek Kok heard that the mission buildings at Lien

Chow had been destroyed and the missionaries killed, a crowd of rowdies rsuhed to this chapel and looted everything belonging to ths mission in it.

I beg to enclose, herewith, for the information of the Department, an article describing the Lien Chow incident as written by Rev. R. E. Chambers, an American missionary of the South Baptist Mission in Canton, and published in the HongKong "China Mail" of November 10th. While this office has not yet described at length the outrage and thinks it advisable to desist from doing so until after the Board of Inquiry has made its report, I forward this description as a citation of the real facts as far as we now know, and agreeing exactly with the testimony given in this office by Dr. Machle and Miss Patterson, the two survivors. The views expressed by the writer with regard to the influence of the boycott and the alleged connection of French Priests with the affair, are not endorsed by me.

I further beg to enclose, a copy of a translation of a letter dated October 28th and forwarded to the Kwong Chai Hospital, the head office of the boycott organization, by the gentry of Lien Chow on the 28th ultimo. This was the first news reeeived in Canton regarding this unfortunate incident.

The Viceroy of Liang Kwong issued another proclamation re the boycott of American goods on the 4th inst. The terms of this proclamation are again clothed in gentle unforceful language and the usual admonitions are presented the people and they are given to understand that the proclamation is issued only at the instance of the Foreign Office at Peking and because of pressure brought to bear by it.

I have the honor to be,

Sir,

Your obedient servant,

[signature]

American Vice & Deputy Consul General

in charge.

Enclosures:

1. Article published in "China Mail" describing massacre dated November 10th, 1905.
2. Letter received by Kwong Chai Hospital from Lien Chow Gentry dated October 28th, 1905.

Enclosure No 2 in Despatch No 93.

To the Directors,

Kwong Chai Hospital.

American doctors objected to the performance of a heathen festival at Lien Chow held today (on mission property) at about 7 or 8 A. M. and images and other articles were destroyed by themmissionaries. Therefore the people were angered and burned the hospitals and churches and killed five persons - males, females and a child. At present both the Civil and Military Authorities have been instructed to make an investigation of the affair which has not as yet subsided. It is a great pity that the Boycott Organization has never been established here, for if so there would have been speech-makers to exhort the ignorant people not to resort to acts of violence. It is really fortunate that no Boycott Organization has ever been established here for the Americans would then say that the boycott is the cause of the trouble.

Gentry of LienChow.

Dated LienChow, October 28th, 1905.

From the "China Mail" dated Nov 10 '05
Enclosure No 1 in Despatch No. 93.

THE LIENCHAU MASSACRE.

RUMOURED GENERAL UPRISING.

Officials Telegraph for Assistance.

(From Our Correspondent.)

CANTON, November 10, 9.40 a.m.

There are rumours of a general uprising of natives at Lienchau.

The local officials have received a telegram asking that assistance might be sent to Lienchau, in order to enable the authorities there to cope with any trouble.

AUTHENTIC STORY OF THE BUTCHERY.

A Graphic Description.

Deliberately Planned Crime.

(From our Correspondent.)

CANTON, November 9, 1905.

There seems no reasonable doubt now that the atrocious massacre of the missionaries at Lienchan was deliberately planned and as deliberately perpetrated. The trouble was entirely unprovoked by the missionaries. While not directly connected with the boycott agitation that unquestionably had so inflamed the people of Lienchau they were prepared for the outbreak.

While much still remains to be learned, the following recital of facts will throw much light upon the question :

THE BEGINNING OF THE TRAGEDY.

On the morning of the massacre, Oct. 28 about nine o'clock, Dr Machle, when on his way from his residence to the men's hospital, passed a temple, near to which a temporary bamboo structure had been erected, where a *ta tsiu* was in progress. At his request three old men followed him to his hospital and he talked with them about their having erected the bamboo structure on mission property.

He called their attention to the fact that they would be justly offended if he should build a chapel on their land and told them that he could not consent to their erecting erecting a structure for their worship on mission property. Several persons standing by spoke up and said :

'The foreigner is talking justice. That is right.'

The elders then told Dr. Machle that the last performance and the feast were to occur that evening, that the structure would be removed the next day and so the matter was pleasantly arranged.

The entire conversation occupied about 'ten or at the most fifteen minutes,' and the elders were turning away apparently perfectly satisfied.

ARMED ROUGHS.

Just then a crowd of younger men, a rough looking set, one of them with a drawn revolver, several armed with Chinese pikes, carrying poles, etc., rushed up, and, as Dr. Machle entered the hospital, one of them struck him on the shoulder. Then stones were thrown, one of which glancing from a window hit Dr Machle in the forehead, but as its force was spent it inflicted no injury. The elders remonstrated with the crowd and they dispersed.

A little later Dr Machle saw another crowd around a guard boat on which Dr Chestnut had taken refuge. That crowd was temporarily dispersed. A message was then sent to the officials.

Dr Machle went on back to his house, a 'seven minutes walk' from the hospital, supposing that there was no longer any special danger of trouble at the hospital. Not long after he got to the house, however, two persons came from the women's hospital, which was located near the men's hospital, saying that the crowd were looting the hospital had 'taken out everything of value' and one of the persons who brought the report had been seriously injured.

MISLEADING ASSURANCES.

While Dr Machle was dressing his wound, a Chinese official came. A little later other officials came, the highest civil and military magistrate in the district.

They came without arms and the soldiers who came with them were without arms. The officials assured the Missionaries that they need not fear any further trouble, that all would soon be quiet.

In a few minutes, however, the Women's hospital was reported to be on fire. In quick succession, the other buildings down near the river were set on fire, the Women's School, the Men's hospital, the Church, the native pastor's residence and theological students' dormitory.

Still, the officials all remained up on the hill and assured the Missionaries that they need not fear, that the crowd would certainly not come up on the hill where the Mission residences were located.

The burning of the buildings near the river occupied a surprisingly little time, 'scarcely more than an hour', and about twelve o'clock the crowd was seen starting towards the residences. About that time the officials suggested to Dr Machle that all missionaries get into a boat and go to the yamen, across the river in the city. But no boat was prepared. The party went down to the river and a ferry boat that had started from the opposite shore stopped in the middle of the steam, the boatman, pretending for a while to be coming to one shore, finally returned to the other shore.

IN A TRAP.

When the party turned away from the river he started again to come across and when the party returned to the river he again returned to the opposite shore. The men, who had pretended to be from the yamen, sent to guide the party to the river, then told the party to follow him up the river to a temple that was built in front of a cave, saying that they could be protected

there. But soon after getting into the temple, 'four *li* away from the the mission house' (about a mile and a third) Dr. Machle saw that the temple keeper was decidedly unfriendly and they realized that they were in a trap. They then considered going rapidly out into the country, but the crowd was too close after them, and they decided to take refuge in the cave.

The rest of the party preceded Dr. Machle. He turned to shut the door to the cave and bar it. Just as he succeeded there was a great noise outside and he realized that the temple was filled with the mob. The only entrance to the cave was through the temple. When he turned to go on into the cave the rest of the party had disappeared. He went on feeling his way as best he could, calling for Mrs Machle, but 'heard nothing of any one,' 'could hear no voice',

Finally he came to water. In a little while two men appeared and saw him before he realized there nearness to him. They demanded everything of value that he had, and he gave them his watch, some money and other things. They told him that he had better give them all he had, that they could tell the crowd where he was and that they would come and get him and kill him. Then they left. In a moment or or so, he heard one of the men say, 'No one is in there; we have just been in.'

HIDING IN WATER.

He realized that he would be discovered if he remained there and so proceeded a little further. He fortunately found a place where the wall of the passage made a slight circle, and there was sufficient water for him to cover his entire body. He smeared mud over his clothing; used sand to sink his sun hat, and with only his nose and one eye out of the water, he remained there for several hours. Several times search parties got within a few feet of him, but the water being deep, they stopped before getting up to him. Search parties came first from one direction and then from the other, and he could hear them cursing their ill luck at not being able to find him. Finally search parties came from both directions, as if they suspected that he had previously fled from them when they came from one direction or another. These parties came almost together, with only a few feet separating them.

DR MACHLE RESCUED.

After Dr Machle had been in the water for several hours and everything had been quiet for a long time, he heard some one call him, and in a little while lights appeared. He looked and recognized the garments of the District Magistrate. Reassured by his appearance and the language used in calling him, Dr Machle made his presence known and went to the Magistrate. He was then told that the mob had dispersed and the people were then all feasting. While he was still in the cave, a short time after he had disclosed himself to the Magistrate, he saw some one creeping towards him through a dark passage. As he feared treachery, he leaped upon the man and siezed his arms. Then the man said, 'I am your friend; Miss Patterson is alive also and I have come to guide you to her.'

MISS PATTERSON SAVED.

Dr Machle went with the man and some soldiers and rescued Miss Patterson from a well, or pit, that was in the cave. The mouth of the well was very small, but it was some fifteen feet deep and wider at the bottom. It appears that the man came to Miss Patterson in the cave and offered to guide her to a place of safety, telling her that he had been a patient in Dr Machle's hospital and would gladly do anything he could for her. He let her down in the well and went down with her. Mrs Machle would have escaped also if the opening into the well had been sufficiently large for her to get into it. While they were in the well, search parties came and

THREW LIGHTED TORCHES

into the well, but they hid away under a ledge of rock and so escaped observation. Both Dr Machle and Miss Patterson were disguised as Chinese soldiers and thus got safely to a guard boat and to the Civil Magistrate's yamen. Later, when it became known that they were there. they were secretly taken to the Military Magistrate's yamen. From there they were sent by boat down the Lienchau river to the North river, thence to Sam Shui and from there by rail to Canton, being accompanied all the way by a guard of Chinese 'soldiers.'

ATTACK ON THE WOMEN.

The accounts of the massacre of the other missionaries are given by Chinese who witnessed the awful atrocities. I shrink from writing all that I have heard. Much must be left for the readers to imagine. The women were spared the worst. Innocent little Amie Machle was the first to be put to death. She and Dr Chesnut were the first ones found by the mob. They were stripped of all clothing and were thrown uninjured into the river. Dr Chesnut could swim and safely reached a sand bar out in the river. Little Amie caught hold of some bushes growing on the river bank and so kept above water.

STABBED TO DEATH.

For some ten minutes they were let alone by the crowd who where interested elsewhere But finally a beardless wretch ran a spear through the head of little Amie, and a number of men went out into the river and one ran a three pronged instrument through Dr Chesnut's body and thus killed her. The two bodies were then brought ashore and were beaten and stabbed by the inhuman wretches, and finally when scarcely recognizable as human bodies they were again thrown into the river.

MRS MACHLE SPEARED.

Mrs Machle was the next one discovered. She was stripped and exposed to the ridicule of the crowd, then run through with a spear, beaten, and her lifeless body pierced again and finally thrown into the river.

SHOCKING TREATMENT OF THE PEALES.

After an interval of about half an hour Mr and Mrs Peale were found. They were stripped of all clothing and put up on an elevated place in full view of the crowd and made to stay there for about a half an hour, enduring jibes and jeers and insults. In vain Mr Peale made efforts to shield his wife. Finally a miscreant crept up from behind and crushed him to the ground with a heavy stone. While his wife was forced to look on, his body was pierced through and through and beaten until it was a shapeless mass. Then Mrs Peale was beaten down with a heavy club, her body treated much as the rest had been, and with that of her husband was thrown into the river.

Thus ended the wild orgie, and with loud rejoicing the frenzied, bloodthirsty crowd went off to feast, leaving several scores to search the caves for the two missing ones. Fortunately darkness made it possible for the officials to rescue them in the manner already related.

HISTORY OF THE TROUBLE.

And now something further as to the origin of the trouble and how the mob was collected. Last year, about this season, similar buildings were erected for the

ta tsiu partly on mission land, and Dr Machle remonstrated with the temple authorities. They promised not to do the like again and so the matter was passed by. But some men who declared they were Catholics, and whose names are known to be enrolled as members, said that they proposed to

KILL ALL THE PROTESTANT MISSIONARIES.

The ringleaders in the mob the day of the massacre, were recognized by the Protestant Christians as Catholics. To give further color to the idea that the Catholics had some connection with the affair, the French priests, although several times requested to help quiet the crowd, the Civil Magistrate himself sending a special request to them, refused to do anything. I presume that the officials, if it is possible to suppose that they sincerely desired to protect the foreigners, recognized the ringleaders as Catholics and knew that the priests could influence them and so sent the request. At any rate, the

FRENCH PRIESTS WERE NOT MOLESTED.

And among the party that came with the Civil Official to the cave at the time Dr Machle and Miss Patterson were rescued was a prominent Catholic, who invited them to go to the Catholic mission premises, assuring them that they would be safe there Dr Machle refused this belated offer of help.

BOYCOTT INFLUENCE.

The Boycott agitation, to say the least, had got the people so aroused that they were ready for just such an outbreak as occurred. The Chinese are disposed to deny that the people at Lienchau knew anything about the boycott. But the day before Dr Machle and party reached Lienchau, he was on shore at a small town selling Christian tracts. A man who had bought some tracts brought them back, saying, 'if these tracts are American I want you to give me my money and take them back.' Similar things occurred a number of times that day. After they got to Lienchau they noted repeated evidences of the effect of the boycott agitation. Boycott placards were posted all through the city, and the elders had applied to Canton headquarters for large supplies of boycott literature.

LOOTING THE HOSPITALS.

As stated above, the first building looted and burned was the Women's Hospital. This was done by a comparatively small crowd, and was done in about an hour from the time when the conversation took place between Dr Machle and the temple elders, which was taken advantage of as an occasion to begin trouble. But the time was too short for any such conversation to be the cause of the outbreak.

When the Women's Hospital was looted, among other things taken away were several hospital specimens, a baby's skull and a pelvis, both used in instructing medical students. Other things were secured from Dr Machle's hospital, among them a foetus that had been preserved in alcohol.

EXCITING THE NATIVES.

These were put on a tray, displayed so that all could see, resting on two poles, and were thus carried through the streets of Lienchau city. Men went ahead beating gongs and criers followed calling attention of the people to the kind of atrocities practiced by the foreign doctors, declaring that the live foetus had been discovered, in the hospital, declaring also that a monkey which Dr. Machle had dissected was a child that he had disembowelled, and a long list of all kinds of things calculated to inflame and arouse the people. And so the mob of six thousand or more people was rapidly collected.

CALLOUS OFFICIALS.

There was some appearance of reason in the claim that the officials made that they were unable to control the mob, but the evidence goes to show that they were far from innocent, and seems to indicate that they passively, at least, encouraged the mob to go on with their infamous work. When they were gathered in a bunch up on the hill by the mission houses they might have instead easily dispersed the small crowd that was then looting and setting fire to the mission property by the river.

Even after they left the mission residences and went across to the city they could easily have hindered the parading of those hospital specimens through the streets.

They could certainly have secured boats and taken the missionaries across to the yamen if they had wished to do so.

There was sufficient time when they first came for them to have got the missionaries away to some place of safety. It is true that they had less than a score of soldiers and those were untrained. But absolutely no display of force was made, when it seems certain that a half dozen armed men, determined to do so, could have easily held the mob at bay.

THE ANTI-FOREIGN VICEROY.

The writer is not drawing on his imagination but is writing from a knowledge of Chinese officials gained by his years of residence in China when he unhesitatingly affirms that there is scarcely one among them who would not, if he could, put the sword to the throat of every foreigner in China.

It would give the present Viceroy of these provinces special pleasure to do this. Whatever may be said about the Lienchau local officials, the Viceroy, himself, is certainly to be held accountable for the death of the foreigners at Lienchau. It was his duty to see that the local officials had sufficient soldiers at hand to preserve order. Instead of that he only a short time ago further reduced the beggarly number of so-called soldiers that were stationed in the district.

A BOYCOTT SUPPORTER.

He has openly thrown his influence on the side of the boycott agitators, and has persisted in flagrantly violating sacred treaty obligations with the United States. Openly and secretly he has encouraged the anti-foreign feeling that stirs in the breast of every official.

What may not foreigners expect when such a man is allowed to remain as the head official of this important section of China!

The writer is not set for the offence of much that America has done in her relations with the Chinese. Neither can he defend all the actions of Great Britain or of any western nation. But the conduct of these nations as compared with that of Chinese officials is as light to darkness.

A SUICIDAL POLICY.

The time is ripe for China to be taught a lesson impossible to be forgotten. It will be short-sighted not to say suicidal, for any nation to seek to benefit herself at the expense of America, as some are seeking to do in the present boycott agitation. It behoves all Europeans to unite in making it plain to Chinese officials, from the highest to the lowest, that the time for dissimulation is passed, that the peace of the world demands radical reforms in this Empire, and that, no matter what the cost, the world shall be rid of the festering sore of shameless corruption and deceit, namely, China's governing class as at present constituted.

OFFICE OF THE

THIRD ASSISTANT SECRETARY.

Mr. Bacon

then to

CONSULAR BUREAU.

Acknowledge

W. N. D. T.



No. 94.

AMERICAN CONSULATE-GENERAL,

Canton, China, November 17th , 1905 .

Mr. P. S. Heintzleman,

To the Department of State.

Subject:

Chinese Certificate.

Abstract of Contents:

Reports of the visa of a Chinese certificate issued by Viceroy to Li Chak Sang, a merchant going to Honolulu.

AMERICAN CONSULATE-GENERAL,

Canton, China, November 17th, 1905.

HE HONORABLE Francis B. Loomis,

THE ASSISTANT SECRETARY OF STATE,

WASHINGTON, D. C.

IR:

I have the honor to inform the Department that visaed a Section Six certificate today issued by the Viceroy as uperintendent of the Imperial Customs here to a Chinese subject by ame of Li Chak Sang.

This gentleman is a Chinese merchant of seventeen ears standing in HongKong and Canton and intends to go to Honolulu, awaiian Islands to succeed his brother in the General Merchandise usiness there.

The correctness of the statements of the above amed applicant is vouched for by Messrs Gibb, Livingston & Co., an nglish firm in Hong Kong, of high repute and one of the largest importng and exporting houses in that city.

Mr. Cameron, Agent of the Standard Oil Company iere, also brought this applicant to the Consulate and informed me erbally that he knows the said Li Chak Sang to be a bona fide merchant. I beg to enclose for the Department's information, copy of the letter addressed to us by Messrs Gibb, Livingston & Co., HongKong, dated November 3rd, 1905.

In addition to the evidence produced by the two white witnesses as above stated, it would appear from all the documents submitted to this office, that this man is engaged in General Merchandise business in HongKong and at the town, Shek Kai, in Heung Shan District, this province, and has twenty three thousand dollars Mexican invested there; further that his brother is a partner in the General Merchandise firm of "Sun Loong" in Honolulu and the brother, intending to retire from

business, will hand over his 10,000 dollars interest therein to the applicant.

I have examined this applicant personally as well as his security and have satisfied myself that he is a member of the exempt class and entitled to enter the United States under the provisions of the treaty.

He will sail for Honolulu on the S. S. "Coptic" leaving Hong Kong December 1st, 1905.

The certificate in question is numbered 28.

I have the honor to be,

Sir,

Your obedient servant,

[signature]

American Vice & Deputy Consul General,

in charge.

Enclosure:

Copy of a letter from Gibb, Livingston & Co., certifying Li Chak Sang as a merchant, dated November 3rd, 1905.

Gibb, Livingston & Co.

HongKong 3rd November 1905.

The Consul General

of the United States of America,

Canton.

Sir:

We have pleasure in certifying that Mr. Lee Chak Sang is a partner in the firm of Lin Sing Chan No. 15 China Street, Central which firm has been carrying on business here for over 20 years, under above name, and in Honolulu H. I. as Sun Loong, Sydney N. S. W. as Kwong Wo Ching Port Darwin as Man Fong Lau.

He is known well to us as a shipper of general merchandise to Australia.

We are, Sir,

Yours faithfully,

P. Pro Gibb Livingston & Co.

Sgd. J. W. C. Bonnar.



No. 95.

AMERICAN CONSULATE-GENERAL,

Canton, China, December 4th, 1905.

ASSISTANT SECRETARY,
JAN 16 1906

MR. P. S. Heintzleman,

TO THE DEPARTMENT OF STATE.



SUBJECT:

Boycott of American goods.

ABSTRACT OF CONTENTS:

Reports conference between American merchants and boycott organization to discuss question. Subsequent refusal of boycotters to meet jointly, but fifteen proposals were drawn up to be submitted to merchants, Chinese Foreign Office etc.

Reports no improvement in American import trade. Recounts difficulty in carrying out vague rulings re Exclusion Law, and describes memorial services in memory of boycott "martyr", keen interest displayed by the Chinese in the action of Congress re Exclusion Law.

No. 95

AMERICAN CONSULATE-GENERAL,

Canton, China, December 4th , 1905.

THE HONORABLE Robert Bacon,

THE ASSISTANT SECRETARY OF STATE,

WASHINGTON, D. C.

SIR:

I beg to refer to my No. 93 of the 14th ultimo, wherein mention is made of the issuance of another proclamation, relative to the boycott of American goods, by the Viceroy of the Two Kwangs, on the 4th ultimo.

I have the honor to enclose a translation of the above proclamation, together with a copy of a despatch dated the 14th ultimo, from His Excellency the Viceroy regarding the same subject.

I further have to report that the tri-monthly magazine was regularly issued by the boycott organization on the 23rd ultimo, notwithstanding the assurance given by the Viceroy in the despatch quoted above that he had "ordered the district Magistrates immediately to forbid the circulation of the boycott magazine published at Canton." The boycott literature spread broadcast over these provinces constitutes the one great agency that keeps this movement aflame. This matter has been brought to the attention of the Viceroy many times, but without any decisive action on his part to suppress their publication.

Some weeks ago a deputation of representatives of American firms in Hong Kong and Canton, comprising the Standard Oil Company, Sperry Flour Company, Hammond Milling Company, Stockton Milling Company, Singer Sewing Machine Company, British-American Tobacco Company, etc., met the members of the local boycott committee and delegates from the Hong Kong merchant guilds, to deliberate with a view to putting an end to the present stagnation to American trade caused by the boycott. Over fifty Chinese merchants and about a

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dozen Americans were in attendance at the conference. The first day the meeting convened on Shameen, the foreign settlement, and the following day in the Kwong Chai Hospital within the city and the head quarters of the boycott organization.

I do not know what power the American representatives profess to have to concilicate the Chinese on the alleged objectionable features of the Treaty. At any rate the Chinese claim that the American merchants have promised to assist in bringing about a modification of the Exclusion Act and in obtaining better treatment for the Chinese going to America.

Nothing definite has as yet been attained by the conference and whether it will prove successful or not I do not know. Influential Chinese with whom I have spoken regarding the matter, say that the prospects of the conference attaining any success are not bright. The chairman of the boycott organization here has addressed a letter to the chairman of the American merchants' Committee treating with the boycotters, to the effect that any further joint discussion of the boycott question is undesirable, owing to the severe criticisms by the populace made against the organization for daring even to listen to any suggestion of compromise. The people, though the press, assert that all power in the matter of declaring a boycott on or off rests primarily with them and they threaten to withdraw their support from the organization should there be any more joint meetings. Thereupon the chairman of the boycott committee advised the American merchants to consult with the Chinese Merchants' Guild in San Francisco with a view to obtaining an abatement of the boycott. The boycotters here then cabled the Chinese merchants in San Francisco as to what constituted the real desires of the Chinese in the matter and what assurances they wished to obtain from the American Government before they would be willing to declare the boycott off. The

3.

boycott organization here received a telegraphic reply to the following effect: "The boycott committee are of the opinion that the Exclusion Act must be repealed; nothing short of this will give satisfaction. We rely on you to do your utmost towards this end." Upon receipt of this outspoken declaration for a repeal of the present Exclusion Laws on the part of the San Francisco Chinese merchants, the local committee set about at once to frame a reply to the American merchants' note asking them to express in writing just what the wishes of the Chinese people are in this matter.

In pursuance of the above action, a boycott meeting was convened in the Kwang Chai Hospital on the 3rd instant to act upon and if satisfactory to approve the fifteen propositions which were submitted to the members. I have to enclose herewith a newspaper article from the Chinese local press enumerating the fifteen points submitted. These various propositions will be incorporated in a letter to the American merchants' committee for their information and guidance. They are also published in the native press and brought before the public for discussion. These proposals though preposterous are explicit and show beyond a doubt that the people are earnest in their wishes to have the Exclusion Law as such repealed.

The bitterness with which the boycott in South China has been attended, has been reported to the Department for months past and the American oil and flour merchants still persistently report that the boycott is growing worse with no prospects of a termination in sight. The agency of the Standard Oil Company in Canton reports their sales to have steadily decreased from an average of 90,000 cases monthly before the establishment of the boycott to the minimum of 19,000 cases for the month of November, 1905. The sales of this commodity here amounted to 27,000 cases in September, and 22,000 cases in October. These present sales are simply deliveries made on

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orders placed with the Company before the boycott was declared. No new orders have been placed for the past five months and the same can be said of the flour interests in South China.

The Chinese maintain that the President's recent order relative to the visaing of Chinese certificates is gratifying to them in that it shows his conciliatory attitude toward them, but that it has failed to remedy the defects already existing. The requirements and instructions contained in the President's order as incorporated in Department's Circular of June 26th last, entitled "Treatment of Chinese", in my opinion, with difficulty attain in actual practice, the object sought. These instructions when carried out now ofttimes possibly do injustice to worthy Chinese and impose a heavy task and responsibility on the Consular Officer. The districts from which the Chinese applicants for admission to enter the United States come, are Sun Wui, Sun Ning, Hoi Ping and Heung Shan all in the central and southern part of this province. A conservative estimate places over ninety per cent of the Chinese applying to enter the United States, exclusive of the Philippine Islands, as natives of the four districts named above. They are obliged to apply to this Consulate for examination prior to securing a section six certificate from the Viceroy, and their statements made therein to us with reference to their previous occupations and amounts of money invested in their business, cannot be thoroughly investigated or accepted as authentic, unless the Consular Officer himself visits these districts which are situated from forty to one hundred miles from Canton, with a view to a personal examination into the bona fides of the applicants' statements to us. Without a personal investigation or the proof of white witnesses or absolutely respectable Chinamen well known to us, we would not care to accept their statements as correct, for in the past many Chinese who have come to this office and made statements, upon

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subsequent careful investigation have been found to have made gross misrepresentations to us. The employment of an interpreter is even more fatal and unsatisfactory. A native interpreter will not tell the truth when he thinks he can serve a friend better by telling a falsehood. In view of the difficulties enumerated above, we are consequently obliged to refuse to identify as proper persons to be admitted to the United States, many worthy Chinese no doubt, which of course leads to bitter complaint on their parts, and in this way fosters the boycott feeling.

This fact was brought to my attention many times during a visit to Sun Ning and Sun Wui districts. The most bitter in carrying on the boycott propoganda are those who themselves and else whose relatives and friends have been refused admission to enter the United States. Even the Chinese born in America who visit China, ofttimes become strong promoters of the movement when the Consular Officer declines to accept as authentic their affidavits or those of their relatives and friends applying for certificates. Violent complaints are directed against the vague definition as furnished by the Department of Labor and Commerce of the term "merchant" but hardly more pronounced than against the interpretation of the word "student". The increased desire on the part of many young Chinese gentlemen to go to America as students is explained in this way. Many young Chinamen, the sons of merchants in this province, are desirous of entering Chinese business houses in America with a view to finally becoming partners. As they are not yet merchants in the acceptation of that term, they think there is a likelihood of their being able to gain admission as students. They are students only in sense that they must study sufficient English to enable them to conduct business in America, and for the reason that they will study the greater part of their time during the first few years, they are unable

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to understand why we do not visa the certificates they procure so easily from the Viceroy; I am convinced that they are subjected to no examination whatsoever when they call at the Viceroy's yamen for a certificate. These certificates apparently are for sale and anyone having the ninety-six dollars necessary to purchase one can do so with ease.

Since the recent abolition by Imperial Edict of the old system of examinations many former students, I am informed by the Viceroy's Secretary, contemplate applying for admission to enter the United States as student members of the exempt class. Though it is no longer essential that the student applying for admission should name the school he expects to attend, and thus a requirement which debarred so many hitherto is now removed, yet very few indeed are ever able to comply with all the regulations.

It is to be hoped that the rules and regulations governing the admission of Chinese into America may be more clearly defined, so that the Chinese applicant may be able to see for himself just what his status is, and not be given an opportunity to denounce the United States Government and speak disparagingly of the Consular Officer on the ground that they are not actually excluded from the exempt class by Treaty, but by the interpretation placed thereon by the Consular Officer, and thereby destroy a forceful argument employed so frequently by the promoters of the boycott. The complaints entered at this office are not against the act itself, but rather against the construction placed upon the law.

Reference was made in Mr. Lay's despatch to the Viceroy of October 27th, copy of which was enclosed in his No. 86 of October 30th, to the wonderful influence exerted upon the people by the memorial services for the departed Fung Ha-Wai, the unhappy patriot whom the Exclusion Law is said to have affected in such a way and to such a degree that he died at his own hands and whose compatriots are now endeavoring to deify him.

A memorial ceremony similar to the one observed in Canton was held in Wuchow, a treaty port three hundred miles up the West River just within the borders of Kwang Si Province, on Sunday, November 19th; extensive preparations were made and the enthusiasm exhibited by the people prior to the event was of such a wild nature that twenty American missionaries who were there temporarily, having returned from the interior of the province since the outbreak at Lienchow, telegraphed this office that they anticipated trouble on the occasion of the hero worship. I at once telephoned the Foreign Office of the contents of the telegram and was assured all necessary steps would be taken by the Chinese Authorities to insure the safety of the Americans. The U. S. S. "Callao" then anchored at Sam Shui at the mouth of the North River was notified, when she proceeded under full steam to Wuchow. Her prompt arrival on the scene and any action the Chinese officials may have taken were sufficiently impressive to restrain the natives from resorting to acts of violence. Rumors were rife among the people, however, that the occasion should furnish an opportunity for attacking the American residents.

The following Sunday after the Wuchow fête, a hero celebration was held in the large city of Fatshan situated ten miles west of Canton. This meeting was attended by thousands of people who paid homage to the dead "hero" by kotowing before his picture, decorating it with garlands, burning incense, offering prayers, and singing songs.

Ceremonies similar to the ones mentioned above were held in Hong Kong and at Lappa, a Chinese city across the bay from Macao. At Lappa a large and imposing procession was held, the people having congregated there from neighboring places. The wharves at the river front were full of passenger boats and although the Portuguese Authorities at Macao

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prohibited their Chinese subjects from participating in the the boycott movement, the Chinese shops and restraurants contributed each its quota towards the popular demonstration. The celebration at Lappa was a complete success while that at Hong Kong lacked members and enthusiasm owing to the interference of the British Government.

The vernacular press publish long and glowing articles describing in detail these celebrations; thus the boycott is spread abroad and ever kept aflame and brought before the populace by these most successful agencies.

Returned missionaries from the interior stations of Kuang Si province inform me that the boycott is know and discussed throughout all the cities, towns and villages of that province and extends on even beyond the borders of Yunnan Province. The newspapers published in Canton are the great mediums of communication, and the Cantonese merchants who traverse these southern provinces and indeed the whole Empire, for they are the acknowledged traders and travellers of the whole country, are the promoters of the movement.

A meeting was held Sunday November 12th on the island of Honam just opposite the river from Canton, by girl students and other Chinese females in honor of the three boycott promoters, - Messrs. Ma, Poon and Ha, who were arrested and put in prison by order of the Viceroy, for being interested parties in the publishing and posting of the "turtle" placards throughout the city immediately prior to the visit of Secretary Taft and Miss Roosevelt. The meeting was attended by several thousand women, but the demonstrators were peaceful, so the meeting passed off gently and was unproductive of definite results.

I am convinced that thousands of people in these southern provinces are awaiting with keenest suspense the meeting of the American Congress to see what action will be taken by it with regard to the Exclusion Treaty. Should the American Congress fail to comply with their desires thereto as

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outlined in enclosure No. 3, within what they regard as a reasonable time, the disappointment will be great and the intense indignation and animosity will be engendered among the people. Along what particular lines this animosity, a direct result of the boycott, will extend, what proportions it will assume, and what the final outcome will be - all this I am unable to answer for the present. The extent and manifestations of this anti-American feeling will form the subject of succeeding despatches.

I am Sir,

Your obedient servant,

P. K. Heintzleman

American Vice & Deputy Consul General.

Enclosures:

1. Proclamation by the Viceroy, issued November 4th, 1905.
2. Despatch from the Viceroy, dated November 14th, 1905.
3. Article of Chinese local newspaper, dated December 4th, 1905.

Enclosure No 1 in Desp. No.

Proclamation issued by H. E. The Viceroy.

In the matter of the boycott of American goods.

Whereas a telegram is received by me from the Foreign Office at Peking stating that it is in receipt of a despatch from the American Minister wherein he stated that "with regard to the boycott of American goods in retaliating against the Treaty for the Exclusion of Chinese laborers from the United States, I have not yet taken every possible step to suppress it or instructed the Chinese subjects to comply with the Imperial Edict (of August 31st). He further stated that he hoped the above mentioned office would inform him at once that his proposal or request will be carried out. If the office still disregards his request or proposal, it means that they allow the people to ignore the said edict: this may encourage the people to cause serious trouble. He further stated that though the President of the United States had issued a proclamation declaring that the United States Government is willing to treat our Chinese people with courtesy and justice, yet he will surely not let our Chinese people take unreasonable measures against America. He also said that he heartily hoped that the said office would appreciate the dangerous and serious character of this matter and act upon it without delay."

The Foreign Office further stated that in regard to the boycott movement, the Authorities ought to deligently exhort the people to deal with the Americans as usual. Now the feelings of the people of this Province of Kwong Tung are excited, so that it is very easy to entice them to cause trouble; and if any trouble, involving Americans, should be caused, it would

be very difficult to settle it.

The said office also stated that as the President of the United States declared that the Chinese people will be treated with courtesy, the office requests me to comply with the said edict and diligently exhort the merchants and subjects, and that I must see to it that they are trading and working quietly as usual. It was also requested that my actions in this matter be reported to the Foreign office by wire without delay.

Be it known that in regard to the above mentioned movement, some time ago I received an Imperial Edict from Peking, instructing me to order the merchants and subjects that they must trade at once with the Americans as usual; so that the commerce of China as well as of the United States may not be affected. It was further mentioned in the above edict that if there be any ignorant man who avails himself of this movement to entice the people to cause trouble, he will surely be arrested and punished most severely, so as to safeguard against future trouble, etc.

Upon the receipt of the above Edict, I immediately issued a proclamation embodying the same for the information of the people. I also instructed all the Local Authorities under my jurisdiction to exhort earnestly the Gentry, merchants, scholars and other subjects in their districts to comply with the said Edict, and if any one avails himself of this movement to entice others to cause trouble, that one must be arrested at once and punished.

Subsequently I received a telegram from the Foreign Office at Peking stating that the American Minister reported that in the matter of the boycott of American goods for the retaliation against the vexatious Exclusion Treaty, the people in Canton are still agitated over the movement and requested that the unreasonable movement be stopped at once.

Thereupon I issued a proclamation also to inform the people fully of the contents, etc. This is all a matter of record.

Now, although it appears that the meetings and speeches re the boycott of American goods have been stopped, yet I fear that some ignorant fellows may avail themselves of this movement to create trouble; therefore it is necessary for me to issue this proclamation to prohibit strenuously such an act. This is issued for the maintenance of the friendly relations between the United States and China.

I have instructed all the Local Authorities in my jurisdiction to comply with this proclamation, and if there are certain bad characters who entice others to cause trouble, by posting or circulating notices, circulars, placards or literature in their districts, and intimidate others not to buy and use American goods, the Authorities must arrest and punish them instantly. I also circulated this proclamation all over the city for the information of the merchants and subjects of this Province, that they might comply therewith. They must understand that the friendly relations between the United States and China have always been very close, and that as to the Treaty for the exclusion of Chinese laborers from the United States, the President of the United States has promised that the stringent and rigid execution of the present laws would be abolished and he further promised that the Chinese immigrants to his country would be treated with courtesy.

As the Treaty referred to is being negotiated by the Government of the United States and China, the merchants and subjects must comply with the above named Edict to trade with the Americans as usual, so that the commerce of the United States and China may not be affected. If there should be certain bad characters who still dare to entice others secretly to commit violence, and thus clearly show their intention to

violate the said Edict openly and disturb the peace, I would surely have such guilty ones arrested and punished without delay.

With reference to the Missions and the Missionaries of the various foreign countries, I would say that they are exhorting the people to do what is right. I have repeatedly received at various times an Imperial Edict from Peking which ordered me to protect earnestly the missions and the missionaries. If any bad characters dare to avail himself of this occasion to act against the missions, and trouble the chapels and missionaries, I will consider it as an act intended to create trouble and he will be regarded as a rioter; therefore I will deal with him most severely to serve as a warning against such acts in the future. I will do what I say, and you, the merchants and subjects, must respect and obey this special proclamation.

November 4th, 1905. Seal.

Enclosure in Despatch No. 2.

Despatch from H. E. Tsen, Viceroy of the Two Kwangs, to Honorable Julius G. Lay, American Consul General in re Boycott.

I have the honor to acknowledge receipt of the Consul General's letter of the 10th moon 10th day, of the present year, in which he says he still does not see any abatement in the boycott of American goods, that in this city a boycott magazine is issued three times a month, that at Fatshan there is an exhibition of boycotted American goods, that at the funeral of Fung Ha Wai, the merchants and people held a memorial service at which many people praised the virtues of Fung Ha Wai, and that there are posters and petitions about to secure the release of Ma, Pun and Ha, the three men who are under arrest, in this letter also requesting that severe measures be taken to suppress the boycott, and enclosing two copies of the boycott paper and posters and letters.

I have already investigated this boycott of American goods by Canton merchants. On receiving the Imperial Edict I immediately sent notice to the Prefect and the Pun Yu and Nam Hoi district Magistrates to go in person to the Kwong Tsai Hospital and carefully read it out in public and instruct them. I also sent out a proclamation to the merchants and people to break up their organization and gave orders to all subordinates to strenuously forbid gatherings and public speaking and the printing and posting of placards. Not only have these orders been reiterated, but at present in Canton these meetings have stopped and I have not heard of any more public speaking. In the management of this affair, I have spare no efforts.

Your letter contains a threatening letter you

received. That is now a matter of two months ago. I have already given orders to the subordinate officials to search out the man that issued this sort of letters and placards whether or not the identity is concealed under fictitious names. I have also ordered the district magistrates to immediately forbid the circulation of the boycott magazine published at Canton. As to other papers, they are like ordinary talk, when things come to notice they are sure to be talked about. That is only freedom of speech. The most enlightened countries, whether east or west, do not forbid that.

The Fatshan exhibition has English goods in it, it was not especially for the sake of the boycott. As yo may know, in recent years the Department of Commerce has been authorized to instruct all the provinces to make exhibitions of the produce and manufactures of all countries at market towns and populous centres. The intention was to stimulate commerce by the inspection of these manufactures. This year Japan has had a general exhibition. Hence the Department of Commerce has sent out regulations in order that we may deliberate on ways and means for improving our manufactures. Fatshan is the most flourishing commercial centre in the Canton province; it is also a flourishing manufacturing place. There is no evidence that the commercial and manufacturing exhibition has boycotted American goods. As it has been established under the management of the Department of Commerce, it would be very difficult for me to close it. As for the Cantonese holding memorial services for Fung Ha Wai, they were excited by popular feeling and showed sympathy for him. The laws which allow such things consider them as just and proper. We have never heard of any one being brought into collision with the laws by praising the virtues and celebrating the memory of the departed. Whether at that time there were speeches made or not, as it is

a thing of the past, there is no need of bringing it up for discussion.

As to the boycott prepaganda in general, the local officers are only able to repress gatherings and public speaking and the printing of placards and inflammatory and threatening literature. In regard to the preference of the merchants as to which country's goods they will buy and as to what men they will deal with, that is in the power of every man to decide for himself. Assuredly, authority and force cannot compel it. The Consul General is thoroughly acquainted with the principles of things; he ought certainly to see that this so. I have receibed your communication to the effect that the President had made a proclamation regarding the ill-treatment of Chinese and had instructed Congress in December of this year to change the oppressive laws restricting labor. I am very glad to see it. Now as the time is near, I only hope you will communicate with your Government in full, on the importance of an early and peaceful adjustment of this matter by sincerely keeping its promise to change the laws. Then the boycott affair will subside of itself without suppression. The foregoing things, before I received your letter, I had already put in another proclamation issued to severely repress bad characters who might inflame the people and incite to evil deeds, and notified the district magistrates to issue admonitory proclamations and prevent such things. I hereby send you notice.

With the season's greetings.

A necessary despatch.

Kuang Hsu, 31st year, tenth moon, 18th day.

(November 14th, 1905).

Enclosure No. 3 in Dept. No. 95.

A meeting of the Boycott Organization was held at the "Kwong Chai" Hospital on December 3rd, 1905, and the following points (15 in number) were submitted to the public for its discussion and consideration.

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1. We will admit the right of the United States in excluding Chinese unskilled laborers from America and the interpretation of the word "laborer" is to be in accordance with its definition as given in the American Webster Dictionary. The three kinds of laborers who we are willing should be excluded from the United States are as follows:

A. Mining laborers,

B. Railroad "

C. Coolies

All Chinese skilled laborers and all kinds of employees for commercial stores should not be excluded and all Chinese officials, merchants, travellers for curiosity and pleasure, and students must be treated by the officials of the United States as if they were members of the most favored nations.

2. In all possessions or colonies of the United States which were secured after the Exclusion Treaty was made with China in 1884 the said Treaty should not be enforced. Thus the United States Government must allow Chinese persons of all classes to enter the Hawaiian Islands, Philippine Islands, and Cuba (?) of their own free will and accord.

3. All Chinamen of any class who are at present residing in the United States or who will be landed in the United States must be free from the requirement of registration after a new Treaty is made with the United States.

Any Chinese resident who desires to go to China and return

to the United States may apply to the proper American Authorities for a return certificate and the said Authorities must issue one to him without delay or hindrance. Furthermore, all requirements of the past years, viz: a Chinese laborer must have $1000°° worth of property or debts due him in the United States or he must have a father or mother, wife or child residing in America, before he can get a return certificate; and the others must obtain two witnesses, other than Chinese, to identify etc., them, before they can secure the same document; these requirements must be abolished and the said certificate will merely bear the photo of the applicant and when he has returned to the United States, the Immigration Officials will compare the man with the photo attached to his certificate and if they are identical, then permit him to land without any delay or examination. As to the said applicant's return to the United States no limit of time should be fixed so that he may return there at any time.

5. Any certificate visaed by a Consular Officer of the United States at any port in China must be regarded as sufficient and most reliable proof, and the same will enable its holder to land in the United States. When the proper Authorities find that the said holder's face is similar to the photo attached to his certificate and he gives his name as mentioned in the same document, then they must allow him to land without any delay or hindrance.

6. Any Chinese person of the exempt class who has been granted a certificate by the Chinese Custom Officers of a certain port, to go to the United States, the American Consular Officer or Minister of such a port must in compliance with the request or application of the said person, issue the necessary papers to him without any (unreasonable) delay. As to the time for the Consuls or Minister to act in such cases, it should not be more than fifteen days.

7. Any Chinese person who has left the United States without applying for a return certificate or his return certificate has expired and thus cannot return to the United States, he should be allowed to return there, if he can produce his certificate of Residence or Certificate of Registration as proof. The said person who is desirous to return to the United States must report to the nearest American Consul with his certificate of Residence or Certificate of Registration so that the Consul may issue the necessary papers to him for his return, and the Consul must not delay or hinder the matter.

8. When Chinese laborers who are going to a certain country via, or by the way of, the United States, arrive in the United States and submit their tickets for a train or steamer to the proper Authorities for their inspection and give the necessary bonds, the Authorities must let them land freely to embark the train without any detention or illtreatment.

9. (Not clear).

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From December 7th, 1904, until the time when a new Treaty is negotiated and signed, all Chinese persons of any class who were rejected and sent back to China or elsewhere by the United States Authorities, the Chinese Government must present a claim directly to the United States Government demanding indemnity for the losses sustained by the above mentioned persons because of their rejection.

As the practice of measuring the heights of the Chinese persons going to or passing through the United States is a great insult and maltreatment to the Chinese people, it should be absolutely abolished.

If any Chinese person who desires to go to the United States is required to pass an examination of his or her eyes by a United States Quarantine Officer before he or she sails, the United States Government must allow the Chinese to employ

certain foreign doctors to be stationed at Hong Kong, in United States and her possession and colonies for the purpose of assisting the Quarantine Officers to examine the eyes of the Chinese persons. If a Quarantine Officer of the United States examined a certain Chinese person and finds that he or she has eye disease, it is always necessary to await the decision of the doctor who is employed by the Chinese and has assisted in the examination aforesaid, as to the correctness of the Quarantine Officer's opinion or statement, before it can be regarded as a correct statement. When any Chinese person found by the proper doctors to have eye disease after he or she has arrived in the United States, the United States officials must allow them to land and permit them to employ a doctor to attend to his or her disease according to his or her own free will, and they must not send them back to China or elsewhere. After he or she has recovered from his or her disease, they must be allowed to get their living in the United States. If any Chinese person has been infected with any other disease on board, they must be treated in the same manner as above stated.

13. When the proper officials of the United States in charge of the enforcement of the Exclusion Treaty and Exclusion Act, desire to make regulations to enforce the Treaty and act aforesaid, the same must be devised similar to the common regulations of any other law and must not interfere with the rights or liberties of the Chinese entering the United States. When the said regulations are devised by the said officials, the same must be communicated to the Chinese Authorities for their recognition or approval, before they are to be enforced. If the said American Officials desire to amend the said regulations or to append additional regulations, they must also be governed by the rules above mentioned.

14. Any Chinese person, residing in the United States, Philippine Islands, Hawaiian Islands, or Cuba(?) must be allowed

allowed to go freely from one place to another to enjoy his rights and privileges.

15. If the United States has secures or obtains additional possession or colonies after a new Treaty is negotiated and signed, Chinese persons must be allowed to enjoy the right of entering and residing therein as described or mentioned in article No. 2.

No. 96.

AMERICAN CONSULATE-GENERAL.

Canton, China, December 6th , 1905.

Mr. P. S. Heintzleman,

To the Department of State.

Subject:

General conditions in South China.

Abstract of Contents:

Reports strong anti-dynastic tendencies also evidences of strong anti-American feelings as observed by missionaries, recites agencies and causes leading up to same, etc.



No.

AMERICAN CONSULATE-GENERAL,

Canton, China, December 6th , 1905.

THE HONORABLE Robert Bacon,

THE ASSISTANT SECRETARY OF STATE,

WASHINGTON, D. C.

SIR:

I have the honor to report with regard to the general conditions prevailing throughout the Liang Kwong Provinces that there is evidence of strong anti-American feeling at various places, but fortunately there are no indications at present of a general uprising nor are there reasons for believing the Lienchow outrage and other demonstrations of hostility to be the beginning of a movement which will extend like the Boxer movement grew.

There are some of our missionaries, generally known to be observant, thoughtful, and conservative men just returned from the interior where unsurpassed opportunities are afforded them to study and learn the Chinese mind, who think, and no doubt with much reason to support their view that these recent anti-American incidents form part of a preconcerted plan on the part of the discontented, but zealous reformers, who wish to involve their Government in trouble with America and thus start the beginning of what shall end in the overthrow of the present dynasty. These reformers are at present in a hopeless minority. They are excessively proud and in this great pride flourishes the strong anti-foreign feeling they possess. They desire to adopt western ideas of civilization and have succeeded in securing an Imperial Edict sweeping away the old examinations and decreeing that the temples shall be converted into schools for teaching western learning, and also in military training the greatest reforms are being instituted all

2.

over these southern provinces - the firing of musketry and the sound of the bugle are now heard and no longer do the Cantonese soldiery practice archery as developed by their ancestors. In spite of this growth along western lines, the dislike which even the reformers have for the foreigners is intensifying. The great masses of the people are ignorant and conservative and as such opposed to reformers and foreigners alike. Consequently the whole country of South China is seething in discontentment.

Several events have transpired recently which reveal beyond a doubt the real attitude of the Cantonese towards the Americans. The boycott is of course a development of the strong anti-American feeling which doubtless also make the terrible crime at Lienchow a possibility.

Several days ago, Rev. R. E. Chambers of the American Baptist Mission here called at the Consulate and reported how two of their native converts at Tseng Chau, in Kwang Si Province, had been accused of having dealings with foreigners and were beaten shamefully by the infuriated populace. One of the charges against them was for bringing Americans into the city.

On the 18th ultimo Dr. Noyes of the American Presbyterian Mission here reported an outrageous attack on their chapel at Ngoi Tsun, Shun Tak District, this province, by one hundred armed outlaws. They fired from the top of a nearby hill through the roof and open windows of the chapel, thereby injuring several of the natives who were attending a prayer service at the time. No less than three similar outrages were reported to this office in a letter of November 30th, 1905, by the Baptist Mission as having occurred near the treaty port of Swatow in the North-Eastern end of this Province.

These and all similar incidents which occur frequently are promptly reported by us to the proper magistrates

3.

or even the Viceroy for investigation and settlement. Indifferent replies are received and no definite adequate steps are ever taken - more frequently nothing whatever is done to bring the wrong doers to justice.

I beg to enclose, herewith, extracts of a letter written me on the 21st ultimo by the Rev. H. O. T. Burkwall, an American missionary engaged in the work of the Foreign Bible Society, Canton, wherein he describes his experiences on a recent journey into the interior of Kwong Si Province. Rev. Burkwall is a clear-sighted, coolheaded, reliable man, and I commend his statements as authentic and as furnishing a general description of conditions.

Other missionaries who have returned from Kwong Si owing to general conditions of unrest called at this office yesterday and bore testimony to the strong anti-foreign, particularly anti-American, feeling prevalent throughout the province. They report that in all the cities and towns of Kwong Si literature pertaining to the boycott is circulated, boycott placards are posted in front of all the stores and shops, that the alleged illtreatment of the Chinese in America forms the subjects of common conversation, and that stories are passed on from mouth to mouth until they have become most absurdly exaggerated - such as the story that formerly there were 40,000 Chinese in San Francisco, now there are but 10,000, and so the other 30,000 were murdered by the Americans. These missionaries further report that the Imperial Edict and the various proclamations issued by the Viceroy relating to the boycott were all posted by the officials, but only to be promptly torn down by the populace. The people were encouraged in these extraordinarily illegal practices and were allowed to feel that they had nothing to fear, as they could read between the lines and see for themselves that the officials were not sincere in the stand, they

4.

were taking against the boycott, but had only taken action under pressure brought to bear by the American Government.

Though I do not think there will be a general uprising, yet the situation in these southern provinces as very serious. The feeling against Americans is intensifying and seem likely to result in other riotous demonstrations against our nationals if not gradually , quietly, yet effectively, suppressed by the Viceroy who might be able to cope with the situation even at this late hour were he to use tactful discretionary measures. The anti-dynastic feeling prevalent throughout South China is growing, and in view of it, the Viceroy has a mere semblance of power and must cater to the inclinations of the people. The Viceroy is plainly against the Americans and only fear of retribution prevents him from openly conniving with the boycotters.

Added to the boycott now is the religious element of hatred. The people discuss continually among themselves the alleged action of the missionaries at Lienchow in seizing the sacred images and interfering with the religious procession, which are claimed to have caused the riot and the subsequent murders. Articles in the native press as well as in some of the foreign newspapers of Hong Kong attribute the trouble to these causes and this no doubt adds greatly to the feeling against America.

The newspapers, both vernacular and foreign, also freely criticize the action of the American Government with regard to the drowning of Ho Tsoi-Yen, the third compradore of the British steamship "Kansu". This incident occurred over one year ago and although an indemnity of $1500 gold dollars was paid the family of the deceased, yet a large class of influential Chinese insist that the matter is not yet closed and that the real malefactors should be found and punished. This unfortunate circumstance; the memorial services held for the

5.

boycott martyr; the alleged causes, as given by the people, of the Lienchow massacre; the stories circulated among the Chinese about the alleged cruelties inflicted on the Chinese by the Americans; the boycott literature spread broadcast over South China;-all tend to enhance the bitter feeling displayed against Americans and everything American.

However firmly convinced I am that the strong feeling prevailing among the people against America is constantly growing, yet at this stage of the movement it is impossible to arrive at definite conclusions as to what the future holds in store. One can only reserve judgment and express the opinion that the situation is such that it warrants a preparation for eventualities.

This office will keep the Department and the Legation fully informed from time to time of the development or abatement of this anti-American feeling.

I am, Sir,

Your obedient servant,

P. E. Heintzleman

American Vice & Deputy Consul General.

Enclosure:

Extracts of a letter from Rev. H. O. T. Burkwall, dated November 21st, 1905.

Enclosure in despatch No. 96. to Department.

Canton, November 21st, 1905.

P. S. Heintzleman, Esquire,

American Vice Consul General,

Canton.

Dear Sir:

I beg to send you a brief description of my recent trip into Kwong Si from which I returned on the 18th instant.

x x x x x x x x x x x x x

I left Canton on the 14th October last for Wuchow, I was detained there several days awaiting the arrival of some of my assistants, but upon their joining me we went by launch as far as Kong Hau about one hundred miles above Wuchow, and from there overland to Lau Chau, some one hundred and fifty miles distant. x x x x x x x x x x x x x x

After securing coolies with some difficulty we started on what proved to be the hardest and most discouraging journey I have yet taken. I had chosen the overland route, which is less frequently visited by foreigners.

The times and things are undergoing radical changes. The first pronounced change I noticed, was at Ping Nam, a place just below Kong Hau, where the officials had prohibited idol processions. Money had been subscribed for the same and the merchants and elders held meeting after meeting to discuss ways and means to evade the officials, but the Magistrate remained in his refusal, even though one man assumed the role of one possessing word from the spirit world, and suddenly produced from his vestments a written order from the idols commanding the procession, in this way trying to rouse public feeling against the Magistrate. Proceeding to Kong Hau, the first news

I heard was that a Taotist Priests is wearing a cangue for daring to arrange for an idol procession in face of the official prohibition. The following morning he was released, but the tenor of the prohibition was made known to the surrounding country places. There prohibitive proclamations, taken with the fact that in the Prefectural city of that district several of the largest and richest temples had been razed to the ground, the idols destroyed and the building materials put into large schools for Western learning, had so enraged the populace, that they were up in arms. More than that, American boycott literature is everywhere in evidence and anti-foreign particularly anti-American feeling is manifested all along the way.

We could do nothing in the Tam Chau prefecture, and were constantly charged with being the parties, and having the books that caused all this desecration of temples. My books as published by the British Bible Society screened my identity as an American, so I heard little of that in the general talk. At every place loud calls to kill were heard; I paid little attention to this at first, but its continuance rather surprised me.

As soon as I reached Lau Chau on Thursday evening November 9th, I went to the telegraph office and found a telegram from the American Consul General, telling of the terrible massacre at Lienchow, and advising immediate return from the interior. It was the first foreign telegram ever received at Lau Chau and hence attracted unusual attention and was soon anroad in the streets.

It happened that before I reached Lau Chau, two English Army Officers had passed through from Kwei Liu, and as the telegram was already there, the public concluded it was for them, recalling them at once. Upon receiving the telegram I at once wired Wuchow asking His Britannic Majesty's Consul's, Mr. Wilkinson's advice, as he knows Kwang Si well. He confirmed

and supported the American Consul General's advice.

The same evening I arrived at Lau Chau, I sent in my cards as usual to the officials, but strange to say, they sent none in return. I was rather anxious about that as such omission had never occurred before at any place I had visited.

Mr. Wilkinson whom I consulted before leaving Wuchow suggested making sure of local protection, and the officials thus ignoring my card, made me somewhat uneasy. Upon request later, my man brought back the magistrates card. He did not send it, I requested it. I remained in the city for four days and soon learned that boycott literature and anti-American feeling were strong even here. One firm stated that the native Customs refused to pass any American goods inland. Again our literature screened my identity as an American. My men mentioned - overhearing remarks about the boycott and illtreatment of Chinese in America, discussions of the Lienchow outbreak and the temple desecration going on elsewhere.

Having received the telegram from the Consulate and the officials having ignored my card, these were instrumental in inducing me to return instead of proceeding inland. The whole Province is wrought up to the point of exploding at a very light touch or excuse, inland missionaries have nearly all come away to the ports, great and exciting gatherings are held all over the country in honor of the late Fung Ha Wai, the boycott hero who committed suicide.

A sad feature of this boycott movement, is that so many prominent native Christians are among the leaders and I fully believe they little realize how they are working the people to a frenzied hate against all foreigners and that the blow will eventually recoil on themselves. Already in Kwong Si, Tseung Chow district, the christians have been attacked and beaten, charged with bringing thither foreigners, and one chapel

not far from Canton, was fired into on a Sunday as the christians were in meeting.

Another matter I want to mention as tend to much uneasiness is the fact that at Wuchow and elsewhere, telegrams are held over by the operators on the excuse that the wires are down, and not delivered until after several hours. A telegram handed in at Wuchow, addressed to the American Consul General at Canton, and calling for a gunboat in anticipation of trouble, was disregarded by the operator and held for twnety four hours before sending.

x x x x x x x x x x

Respectfully yours,

Sgd. H. O. T. Burkwall.





No. 97.

AMERICAN CONSULATE-GENERAL,

Canton, China, December 13th, 1905.

MR. Julius G. Lay,

TO THE DEPARTMENT OF STATE.

File

CHIEF CLERK
JAN
17
1906
DEPARTMENT
OF STATE.

SUBJECT:

Lienchow massacre.

ABSTRACT OF CONTENTS:

Confirming telegram of
December 13th, 1905.



No. 97

AMERICAN CONSULATE-GENERAL,

Canton, China, December 13th, 1905.

THE HONORABLE Robert Bacon,

THE ASSISTANT SECRETARY OF STATE,

WASHINGTON, D. C.

SIR:

The appended telegram is hereby confirmed.

I have the honor to be,

Sir,

Your obedient servant,

Julius G. Lay

Consul General.

TELEGRAM.

"Canton, China, December 13th, 1905.

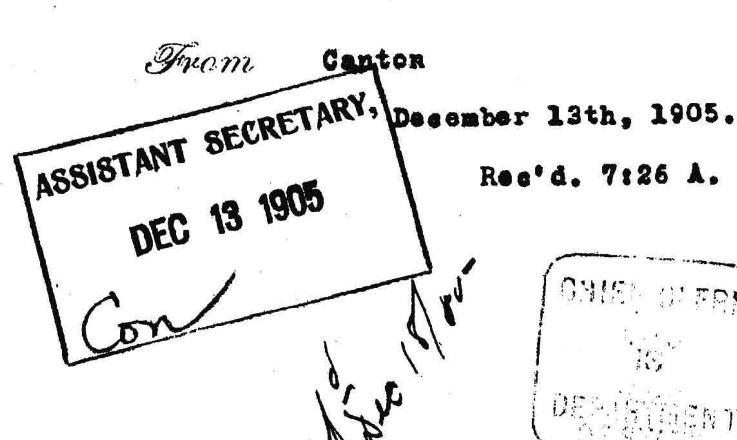
Secstate,
Washington.

Commission arrived, report will be forwarded as soon as possible.

Sgd. Lay."



From Canton



December 13th, 1905.

Rec'd. 7:26 A. M.

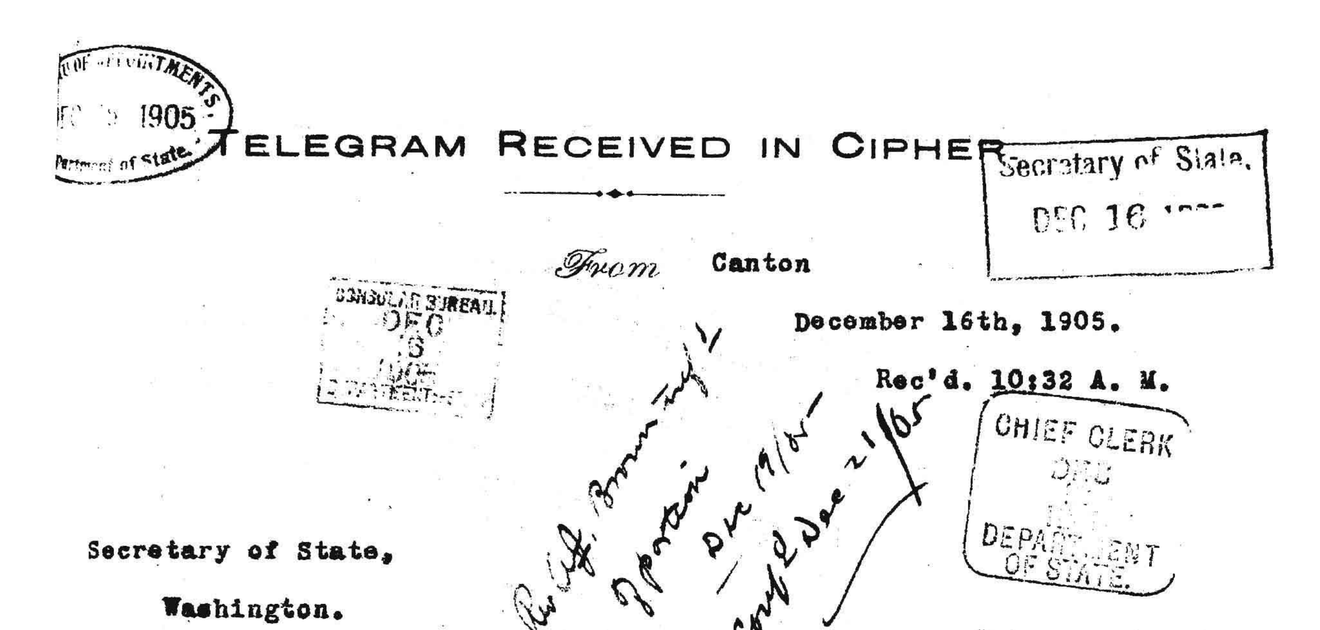
Secretary of State,

Washington.

Commission arrived. Report will be forwarded at once.

LAY.

Deciphered by the Chief Clerk's Office,



TELEGRAM RECEIVED IN CIPHER

From Canton

December 16th, 1905.

Rec'd. 10:32 A. M.

Secretary of State,

Washington.

Following extract findings Board investigation Lienchow massacre. Indirect causes:

First: Anti-foreign feeling always present China; fostered prior to massacre by the boycott.

Second: Unruly condition of affairs Lienchow district existing during the last two years, particularly noticeable, resistance people to Viceroy's attempt to establish new form lottery. Lienchow; culminated in mob demonstration last year against officials; people bold, thereby depreciating power of lawful authority.

Third: Undercurrent ill-feeling existing people close to the mission due to the manner of purchase and retention land, Machle.

Fourth: Smugglers vicinity mission suspect Machle reporting them officials. Direct causes. First: Machle interfered with native religious ceremony taking small cannons, shortly after returned. People accumulate, many unaware the return of cannons. Purpose Machle taking cannons to induce elders come to him for the purpose of remonstrating against building temporary shed mission property for which Machle possessed no deed though undoubtedly purchased.

TELEGRAM RECEIVED IN CIPHER.

From

Second mob searching hospital for the cannons finds therein., foetus and specimens. People attribute loss infants malpractice Machle; third, Loot. Responsibility; First: Machle interfering ceremony; second; local officials civil and military, for the existing bad condition of affairs rendering massacre not impossible, inefficient, failing to use force to protect life and property. Lienchow officials admit inability to cope with the situation. Number soldiers vicinity Lienchow hundred twenty present at the trouble, suspected soldiers; officials and soldiers insufficient and inefficient. Hold Viceroy directly responsible for this condition of affairs. Full report the next steamer. Have telegraphed above (to the) legation.

LAY.

Deciphered by the Chief Clerk's Office,





No. 98.

AMERICAN CONSULATE-GENERAL,

Canton, China, December 16th, 1905.

CHIEF CLERK
FEB
DEPARTMENT OF STATE.

MR. Julius G. Lay,

TO THE DEPARTMENT OF STATE.

SUBJECT:

Chinese certificate.

ABSTRACT OF CONTENTS:

Reports the visae of two certificates of Messrs. Leung Chiu-Ying and Leung Ting Fung.



No. 98.

AMERICAN CONSULATE-GENERAL,

Canton, China, December 16th, 1905.

THE HONORABLE Robert Bacon,

THE ASSISTANT SECRETARY OF STATE,

WASHINGTON, D. C.

SIR:

I have the honor to inform the Department that I visaed on the 15th instant two section six certificates issued by the Viceroy in favor of two Chinese subjects by name of Messrs Leung Chiu-Ying and Leung Ting-Fung respectively.

Mr. Leung Chiu-Ying wishes to travel in America for a period of possibly three years. He is a graduate of the Viceroy's College situated in this city. This school has over 200 students and eight instructors. He is a native of the Yung Ping district, this province, and is known to have at least $100,000.00 of his own money. His cousin, Leong Sick Doa is a member of the Kwong Fat Cheong firm in San Francisco and has $100,000 invested therein.

The other applicant, Mr. Leung Ting Fung is also a native of the Yung Ping District and is a graduate of the first degree. He wishes to go to San Francisco to study English preparatory to taking a course in law, probably at the University of California. He is worth not less than $150,000. His uncle, Leung Yuen Chou is a merchant in San Francisco with a capital of $300,000.

The correctness of the statements of the above named applicants is vouched for by the Viceroy himself who evinces much interest in these gentlemen, and they are personally known to the Literary Chancellor of this province who endorses them. In this country where so much respect is paid to the attainments of literary nature, the Literary Chancellor is highly esteemed and honored.

Further I have examined these applicants personally and feel satisfied that they are members of the exempt class and entitled to enter the United States under the provisions of the treaty.

They expect to sail for San Francisco together from Hong Kong some time about March next.

The certificates in question are numbered 31 and 32 respectively.

I am, Sir,

Your obedient servant,

Julean H. Arnold

Consul General.





No. 99.

AMERICAN CONSULATE-GENERAL,

Canton, China, December 16th, 1905.

Mr. Julius G. Lay,

To the Department of State.

Subject:

Chinese certificate.

Abstract of Contents:

Reports the visae of two certificates of Messrs. Lee Sick and Kam Tsing.

NO. 141

AMERICAN CONSULATE-GENERAL,

Canton, China, December 16th , 1905.

THE HONORABLE Robert Bacon,

THE ASSISTANT SECRETARY OF STATE,

WASHINGTON, D. C.

SIR:

I have the honor to inform the Department that I visaed on the 14th instant two section six certificates issued by the Viceroy in favor of two Chinese subjects, by name of Messrs Lee Sick and Kam Tsing respectively. Mr. Lee Sick is a Chinese merchant in silk piece goods of four years standing in the Sun Ning Distrcit, this province, and intends going to San Francisco to engage as managing partner in a general merchandise firm there. He will take $2000 gold with him to invest in the said business. His father is also known to have $50,000 Mexican invested in the general merchandise business at Hong Kong.

The other applicant, Kam Tsing aged seventeen years is a student and a resident of Sun Wui District, this province, and intends going to San Francisco to attend a private school to study English before preparing to persue a course of higher studies at the University of California. He will also bear a draft for $2000 gold. His father is interested in the general merchandise at Canton and has over $60,000 Mexican invested therein.

The correctness of the statements of the above named applicants is vouched for by Mr. Lee Fung, an American citizen, at present residing in Canton, China. Mr. Lee is a very respectable and wealthy, owning property and business interests in San Francisco, Canton, and Hong Kong totaling over $200,000 Mexican. He transacts business at his permanent residence No. 227 Clay Street, San Francisco where he is a member of the firm of Cerro

Hower & Co, Cigar Manufacturers.

I have examined these applicants personally as well as their security and have satisfied myself that they are members of the exempt class and entitled to enter the United States under the provisions of the treaty. They expect to sail for San Francisco on the S. S. "Mongolia" leaving Hong Kong on the 27th instant.

The certificates in question are numbered 29 and 30 respectively.

I am, Sir,

Your obedient servant,

Julius G. Lay

Consul General.



Ans. Dec 19/05.

TELEGRAM RECEIVED IN CIPHER

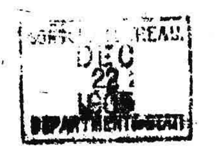
Secretary of State.
DEC 19 1905

Confirmed Dec 23'05

From Canton

December 18th, 1905.

Rec'd. 11:00 P. M.



Secretary of State,

Washington.

Cheshires presence not wanted, clerical help required.

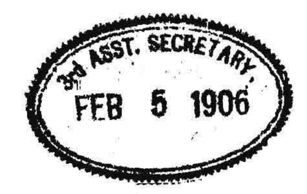
LAY.



Deciphered by the Chief Clerk's Office,

S. H. Q.





No. 100.

AMERICAN CONSULATE-GENERAL,

Canton, China, December 18th , 1905.

MR. Julius G. Lay,

TO THE DEPARTMENT OF STATE.

SUBJECT:

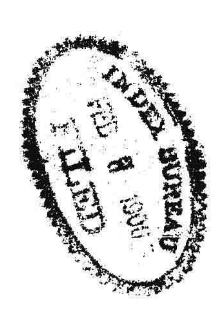
Chinese certificate.

ABSTRACT OF CONTENTS:

Reports the visae of two Chinese certificates of Messrs. Lee Leung and Lee Ching.

Reporting the visa of Chinese certificates

to C & F



No. 100

AMERICAN CONSULATE-GENERAL,

Canton, China, December 19th, 1905.

THE HONORABLE Robert Bacon,

THE ASSISTANT SECRETARY OF STATE,

WASHINGTON, D. C.

SIR:

I have the honor to inform the Department that I visaed on the 15th instant two section six certificates issued by the Viceroy in favor of two Chinese subjects by name of Messrs. Lee Leung and Lee Ching respectively.

Lee Leung proceeds to America to engage as a partner in the general merchandise firm of Kwong Yuen and Company No. 715 1/2 Dupont Street, San Francisco, California. He is taking with him a draft for $2000 Gold which will represent his share of the total capital of the above firm which is placed at $12,000.00 Gold. His brother now in San Francisco is also represented to be a partner of the above firm with $2000.00 invested therein, while his father is known to be worth $20,000.00 Mexican.

The other applicant Mr. Lee Ching also wishes to go to San Francisco as a merchant. He will be a partner in the general merchandise firm of Cheung Woa, No. 712 Dupont Street, San Francisco, California and will invest $2000.00 Gold therein. He too has a brother in San Francisco, a partner in the above firm. The father is reputed to be worth $10,000.00 Mexican and engaged in the general merchandise business in Tsung Chuk village, San Ning district, this province.

The correctness of the statements of the above named applicants is vouched for by the Viceroy's Deputy who assures me that by instruction of the Viceroy, he has made a personal investigation into the bona fides of these applicants. Mr. E. Martel

instructor in French in the Provincial College also called at this office and certified to the genuineness of their statements to us.

Further I have examined these applicants personally as well as all the securities produced and feel satisfied that the applicants are members of the exempt class and entitled to enter the United States under the provisions of the treaty.

They expect to sail together for San Francisco per S. S. "Mongolia", leaving Hong Kong on the 27th instant.

The certificates in question are numbered 33 and 34 respectively.

I am, Sir,

Your obedient servant,

Julius G. Lay

Consul General.

No. 101.

AMERICAN CONSULATE-GENERAL,

Canton, China, December 19th, 1905

MR. Julius G. Lay,

TO THE DEPARTMENT OF STATE.

MADE.

SUBJECT: Ans by pvr 2/14/06.

re the Boycott of American goods.

ABSTRACT OF CONTENTS:

Enclosing copy of the twelve articles proposed by the Chinese merchants.



No. 101.

AMERICAN CONSULATE-GENERAL,

Canton, China, December 19th , 190 5.

THE HONORABLE Robert Bacon,

THE ASSISTANT SECRETARY OF STATE,

WASHINGTON, D. C.

SIR:

I beg to refer to my No. 95 of the 4th instant describing the conference held between the boycott organization and the American merchants relative to the proposed stipulations of the new exclusion treaty to be negotiated between the United States and China.

I have the honor to enclose, herewith, a copy of the twelve articles as revised and finally agreed upon by the members of the above conference. At the boycott meeting in Canton on the 3rd instant a special committee of representatives was appointed by the boycott organization to proceed to Hong Kong to confer with the Honorable Doctor Ho Kai, a highly respected and foreign educated Chinese lawyer and make known to him the desires of the Chinese in this matter so that he could incorporate the same into proposals to be submitted to the American merchants.

On the 9th instant, fifty prominent Chinese merchants met in Hong Kong, and so revised and reduced the original fifteen articles that they finally consisted of but twelve when signed. It is reported that they were cabled in detail to the United States on the following day.

In regard to the action of the representatives of the boycott organization who went to Hong Kong to confer relative to the drafting and signing of these proposals, the native press here unanimously declare that the delegates were selected to go to Hong Kong to confer with the boycotters there and in Macao and that they acted in violation of these previous arrangements by meeting the

Twleve articles as approved by boycott committee and merchants' guilds, detailing their wishes with reference to the terms of the proposed new Exclusion Treaty between the United States and China.

---

1. The word "Labourer" should be distinctly and clearly defined according to the highest Standard English Dictionary, and be limited to such class or classes of persons as originally intended to designate by both Governments of the United States and China under the Chinese Exclusion Treaty of the 17th November, 1880, as laborers.

2. All regulations and legislative measures affecting Chinese coming into the United States should be communicated to and approved of by the Chinese Government before they are put into force. When the same shall have been agreed to by and between both Governments they should not at any time thereafter be altered or varied without the consent of the Chinese Government first had and obtained.

3. Every Consul of the United States stationed in China should have full power and authority to issue and grant to Chinese (other than laborers) who intend to come to the United States a Certificate of Admission. Such Certificate should when granted be deemed and accepted by the United States" Government as conclusive proof of the right of such holder to enter into the United States, and the holder of such Certificate should be allowed to land without hindrance or molestation or detention whatsoever save and except in the case of actual fraud.

4. Every Chinese (other than a laborer) intending to come to the United States may, after having obtained a passport from the Chinese Government or from such other Government as he may for the time being be under, apply to the nearest American Consul for a Certificate of Admission to the United States, and when such passport shall on examination be found correct and

proper the American Consul should forthwith grant to such Chinese a Certificate without any delay whatsoever. In case inquiry is needed as to the propriety or correctness of such passport the issuance or refusal of such a Certificate should be communicated to the applicant not later than 30 days from date of application.

5. Medical examination of all Chinese departing for the United States should be made by the Medical Officer appointed by the United States' Government conjointly with one European Medical Practitioner appointed by the Chinese Government and approved of by the United States' Government at the port of departure, and no one should be deemed to be unfit to depart unless certified to be so by both the Medical Officer for the United States' Government and such Medical Practitioner as shall be appointed by the Chinese Government. If at the port of entry medical re-examination should be deemed necessary similar arrangements should be made, and no one should be deemed unfit to land unless certified to be so by both medical officers.

6. All Chinese once admitted into the United States should be treated and protected by the United States' Government, and should have the same rights and liberties as subjects of the most favored nation, and in no case should they be subjected to any disabilities and to any special Laws and Regulations other than those made for the government of the subjects of the most-favored nation. And in case of illtreatment or molestation by or from any person whatsoever the person so injured thereby should have the right to demand and claim either by action or otherwise in any Court of Justice in the United States such relief and damages as justice of the case may require.

7. Chinese passing through the United States en route for any other country should not be subjected to any harsh

treatment or unnecessary hindrances, but should only be subjected to such Laws and Regulations as may be for regulating the transit of subjects of the most-favored nation through the territories of the United States.

8. All Chinese resident in the United States should no longer be required to register unless and until the subjects of the most-favored nation be required to do the same.

9. Chinese laborers should be admitted by the United States' Government into the Hawaiian Islands and the Philippine Islands provided that the legislature or local authorities of such Islands are willing to admit such laborers.

10. If any Chinese on entering into the United States were detained for the purpose of enquiry he should be allowed pending such enquiry to land upon his furnishing sufficient security for his re-appearance and to engage such legal assistance as he may deem fit. Should the decision of the enquiry be unfavorable to him such decision should be communicated to him at once, and he may thereupon lodge an appeal and carry the case into the highest Court of Justice in the United States for final decision. Should any flaw or error of a technical or formal character only be found in the passport or certificate of the American Consul, or any other documentary proofs entitling him to enter into the United States opportunities should be afforded him to rectify such flaw or error, and he should not on account of such flaw or error be absolutely debarred from entering into the United States.

11. Every Chinese resident in the United States should have the right to bring his parents, wife and family to reside with him, but as to his brothers and sisters he will have the same right only if they are minors, provided always that in every case of a Chinese girl or woman seeking admission into the United States the United States Government may require a certifi-

cate from a reputable institution for the protection of women and children stating that such girl or woman is of a respectable class and is a proper person for admission.

12. Every Chinese who had been lawfully admitted into the United States but was deported therefrom on account of his failing to register himself should be re-admitted into the United States on satisfactory proofs being given of his possession in the United States property or bona-fide debt up to the required amount.

American merchants before the appointed time. After consulting with Chinese merchants, lawyers, etc., the results of their conference were to be telegraphed to the Chinese at San Francisco and the various ports and provincial capitals in China for their endorsements. Then the proposals were to be forwarded to the American merchants as a reply to their letter wherein they asked for the views and wishes of the Chinese re the exclusion law.

If we can accept the articles in the Chinese newspapers as authentic there would seem to be no doubt that the Cantonese repudiate the actions of their delegates and have withdrawn their powers and are taking steps to remedy their unauthorized action.

I am, Sir,

Your obedient servant,

[signature]

Consul General.

Enclosure:

Copy of the twelve articles.

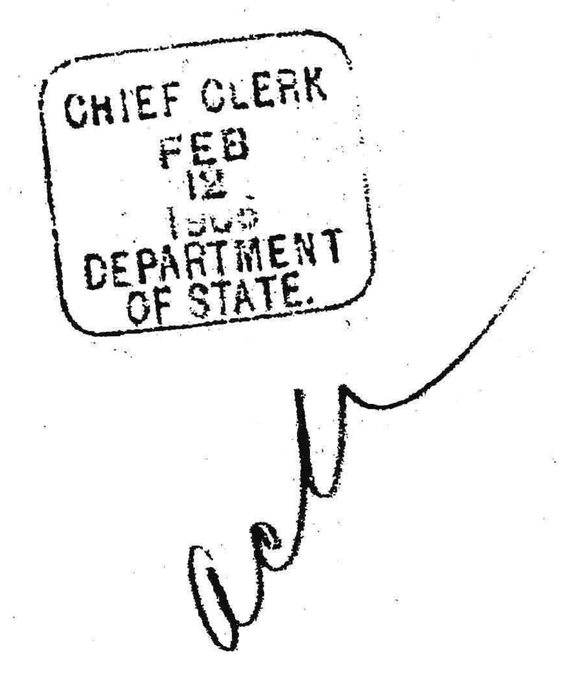
Office of
The Assistant Secretary.

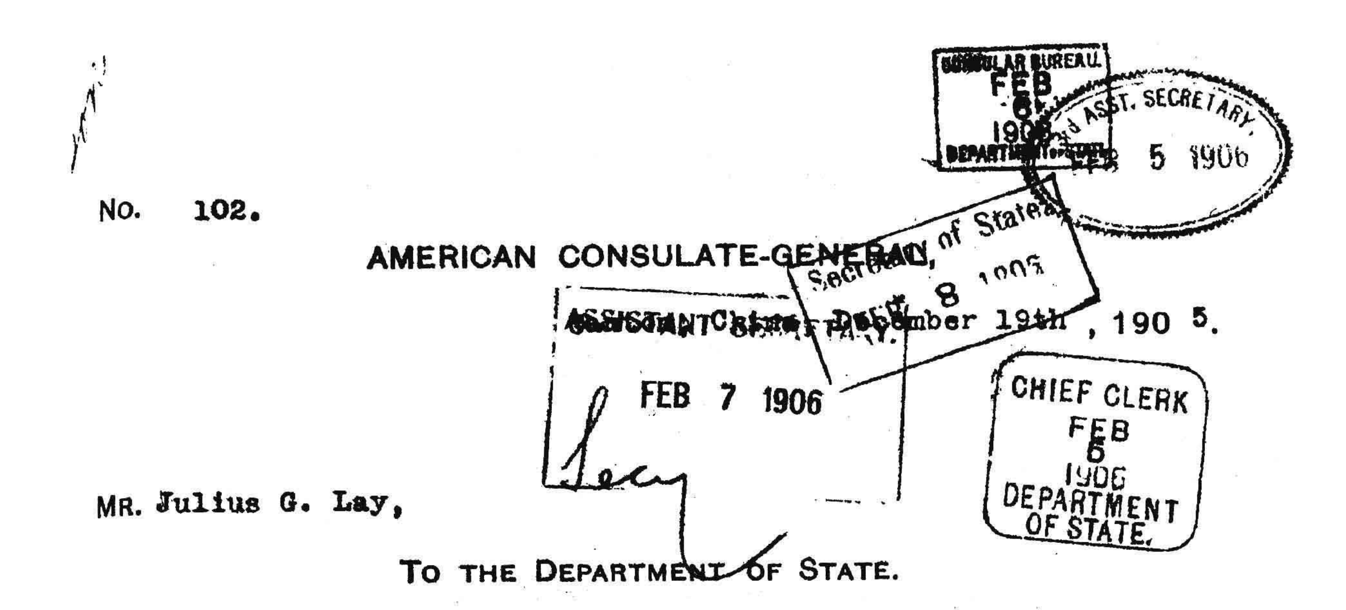
February 9, 1906 , 1905.

Dear Mr. Secretary:

We might, if you approve, communicate the sort of information contained in this report to men like Perkins and others, interested in possible modifications of the Chinese exclusion act.

R. B.





NO. 102.

AMERICAN CONSULATE-GENERAL,

Canton, China, December 19th, 1905.

MR. Julius G. Lay,

TO THE DEPARTMENT OF STATE.

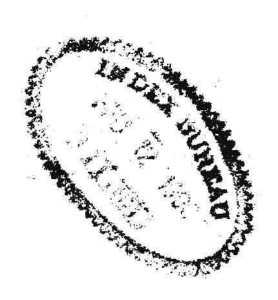
SUBJECT:

Boycott of American goods.

ABSTRACT OF CONTENTS:

Enclosing a translation of an abstract of an article published in Canton paper, dated December 18th.

re the boycott in China



No. 102.

AMERICAN CONSULATE-GENERAL,

Canton, China, December 19th, 1905.

THE HONORABLE Robert Bacon,

THE ASSISTANT SECRETARY OF STATE,

WASHINGTON, D. C.

SIR:

In further continuation of my No. 101 of today's date, I have the honor to enclose, herewith, a copy of a translation of an article in a Canton (native) newspaper of the 18th instant, relative to the action of the Cantonese merchants in repudiating the action of their representatives in drafting twelve articles detailing the desires of the boycott organization with reference to the terms of the proposed new Exclusion Treaty to be negotiated between the United States and China.

I am, Sir,

Your obedient servant,

Julius G. Lay

Consul General.

Enclosure as above stated.

A translation of an abstract of an article published in Canton paper on December 18th, 1905.

The usual meeting of the Boycott Organization was held at the "Kwong Tsai" Hospital on the 17th instant (Sunday) and most of those in attendance signed a paper that they repudiate the action of the representatives of the organization who were sent to Hong Kong to arrange certain articles re the supplemantar Exclusion Treaty after properly consulting with the Chinese merchants at San Francisco, California, as well as at the various Ports and Provincial capitals in China. They further decided to secure the withdrawal of the said articles as amended and delivered to the American merchants in Hong Kong by the representatives aforesaid.

It was further decided to send the following telegram to Minister Liang at Washington, D. C.

"Minister Liang,

Washington.

A recent telegram was sent to Your Excellency by the special representatives of the boycott organization, the eight Benevolent Societies, and the Commercial Guilds, but an error was made by calling themselves representatives of the Chinese merchants in China and foreign countries. As to the twelve articles handed over to the American merchants by the said representatives as a reply, public opinion in various places does not approve of them. Respectfully request Your Excellency to inform the Department of State that the said articles are annulled. Please insist that no Exclusion Treaty will be negotiated and enforced, so as to satisfy the desires of the Chinese people."

It further reports that a similar telegram was sent to the Foreign Office at Peking etc.

OFFICE OF THE
THIRD ASSISTANT SECRETARY.

Mr. Bacon
Then to
CONSULAR BUREAU.
acknowledge
H. H. D. P.

Secretary

No. 103.

AMERICAN CONSULATE-GENERAL,

Canton, China, December 20th, 1905.

MR. Julius G. Lay,

TO THE DEPARTMENT OF STATE.

SUBJECT:

Lienchow massacre.

ABSTRACT OF CONTENTS:

Reports the findings of the Board of Investigation and narrates the details of the incident. The findings of the local Mission Board are given, the claims presented by the mission, as well as the claims of the native christians. The Catholic church is shown to have had no direct connection with the incident.

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No. 103.

AMERICAN CONSULATE-GENERAL,

Canton, China, December 20th, 1905.

THE HONORABLE Robert Bacon,

THE ASSISTANT SECRETARY OF STATE,

WASHINGTON, D. C.

SIR:

I have the honor to confirm the following cablegram sent the Department on the 16th instant, duplicate of which was forwarded the Legation at Peking at the same time:

"Canton, December 16th, 1905.

Secstate,

Washington.

Following extract findings Board Investigation Lienchow massacre. Indirect causes: first, anti-foreign feeling always present China fostered prior to massacre by the boycott. Second, unruly condition of affairs Lienchow district existing during the last two years particularly noticable resistance people to Viceroy's attempt to establish new form lottery Lienchow. Culminated last year in mob demonstration against officials. People bold thereby depreciate power of lawful authority. Third, under current ill-feeling existing people close to the mission due to the manner of purchase and retention land Machle. Fourth, smugglers vicinity mission suspect Doctor Machle, reporting them officials. Direct causes: First, interfere with native religious ceremony taking small cannon shortly after returned. People accumulate, many unaware return of cannons. Purpose Machle taking cannons to induce elders come to him for the purpose of remonstrating against building temporary shed mission property for which Machle possessed no stamped deed though undoubtedly purchased. Second, mob searched hospital for the cannons finds therein foetus and specimens. People attribute loss infants mal-practice Machle. Third, loot. Responsibility, first Machle interfering ceremony, second, local officials civil and military for the existing bad condition affairs rendering massacre possible, inefficient failing to use force to protect life property. Lienchow officials admit inability to cope with the situation. Number soldiers vicinity Lienchow hundred twenty. Present at trouble thirty soldiers. Officials and soldiers insufficient and inefficient. Hold Viceroy directly responsible for this condition of affairs. Full report the next steamer. Have telegraphed above Legation.

Sgd. Lay."

I beg to enclose the findings of the Board of Investigation signed by myself and the two naval officers accompanying me on the expedition, also the narrative of events that occurred at Lienchow with map; the copy of the testimony taken will be forwarded to the Department and Legation in a few days.

I have not mentioned the degradation of the Lienchow officials in the report of punishments as that did not seem to be within my sphere of duty, but while in Lienchow I noticed that both the former Sub-Prefect and Colonel wore no buttons and was informed that these officers were retained only to assist in apprehending the guilty.

The Board was unable to obtain definite testimony that any soldiers were removed from Lienchow, as was stated by many.

Information on this point, as well as with regard to the inability of the former Sub-Prefect to maintain order at Lienchow with the soldiers at his disposal and his alledged petition to the Viceroy for more (see enclosed letter numbered 4/ 4) would have been very valuable, but the Viceroy would not order the former Sub-Prefect before the Board for the reasons 5/ given in the enclosed letter (enclosure number 5).

I am informed by the stenographer who went with us to Lienchow that the Chinese Deputy gave him his (the Deputy's) findings in this case. He holds that Doctor Machle caused the burning and massacre by taking the cannon; that the officials should have surrounded the Americans and told the mob "if you touch the missionaries you must kill us first" but that Doctor Machle should have remained with the officials and not left them by the back door of his house.

6/ Enclosure 6 are the findings of the missionaries who went with us to Lienchow, which they are sending to the board in America.

Referring to the Roman Catholic church which has achieved so much notoriety in the press lately, due to the ill-advised report circulated by certain individuals, you will note that the Board has enquired into the enrollment of bad characters in and about Lienchow and have obtained all possible

information on that subject.

The subject itself being one of such great delicacy, the board have felt that without absolute proof it would be most injudicious to in anyway attack that organization. There have been without doubt many people who have been enrolled in the Roman Catholic church for the sole object of obtaining the assistance of the priest in connection with any litigation they might have at the Yamen. No doubt many of the bad characters who were implicated in the burning and massacre at Lienchow were"enrolled" in the Roman Catholic church there, just how many it is impossible to state. It is most difficult to obtain reliable evidence from Chinese witnesses. This enrollment does not involve the Roman Catholic church although such a condition of affairs is without doubt subversive to the maintanence of local law and order.

The most that can be said on this subject is that possibly had the influence of the catholic church been directed towards the suppression of this disturbance at its incipiency, that is, in the early morning, it might have been of avail, but even admitting this, the Roman Catholic church or the priest cannot be held responsible.

I enclose a statement of losses of Chinese christians at Lienchow which Doctor Machle requests me to submit. He has also reported all losses to the Board in America.

I have the honor to be,

Sir,

Your obedient servant,

Julius G. Lay

Consul General.

Enclosures:

1. Findings of Board of Investigation.
2. Narrative of the incident.
3. Map showing situation of property etc.
4. Letter from former sub-prefect at Lienchow to Dr. Machle, dated November 9th, 1905.
5. Letter from Viceroy to Consul General, dated December 16th, 1905.
6. Findings of the missionaries.
7. Statement of losses of Chinese christians.

Enclosure No 1 in Despatch No. 103

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Findings of the Board of Investigation.

After full and mature deliberation of the evidence adduced the Board submits its findings as follows, viz:—

Indirect Causes.

Anti foreign feeling which is omnipresent to a greater or less extent in all parts of China. This feeling was doubtless fostered prior to the massacre by the American Boycott.

An unruly condition of affairs in and about Lien Chow which has existed during the last two years, particularly noticable in the resistance on the part of the people, good and bad, to the will of the Viceroy in his intention to institute a new form of Lottery known as the Po Piu. This culminated last year about the 2° of June when a large mob partially demolished a lottery shop and made a signal demonstration before the Yamen. Although two of the leaders were arrested, the people were not in general punished, and the lottery was not forced upon them. The people were thus encouraged to depreciate the power of the officials in favor of their own power.

An undertone of ill feeling existing for the last twelve years at Tsai Yün Pa over the manner of purchase and retension of land by Dr. Machle. Many of the people of Tsai Yün Pa and vicinity are known to be engaged in illicit salt trade, some of these people were known to Dr. Machle, they may have suspected that Dr. Machle had informed or might

from the Officials.

Direct Causes.

Interference on the part of Dr. Machle in the Native religious Ceremony of Ta Tsiu, through the taking of three small cannon which were in use at the time in connection with the celebration. These cannon were shortly after returned but it is doubtful if the majority of the people who assembled later were aware of it. The cannon were taken to cause the responsible people connected with the celebration of Ta Tsiu to come to Dr. Machle in order that he might remonstrate with them for having built their mat shed on mission property. It is to be remarked that while the property encroached upon by the natives probably had in fact been purchased by Dr. Machle for the Mission, he admits having had no stamped deed for the same. In China no transfer of property is de facto until the deed is stamped.

This act of interference, viz:- taking the cannon, lead to the most unfortunate discovery by the people of the Anatomical and Pathological specimens in the Hospital used for demonstrating in the course of Surgical and Medical

istration. The Chinese believed that Dr. Machle had been guilty of mal practice and that the possession of some of these specimen accounted for missing infants.

Loot.

Responsibility.

Dr. Machle himself, in so far as he interfered with a native ceremony.

The Officials, both civil and military, in that the condition of affairs obtaining at Lien Chow on or about the 28° October, 1905, was not such as to enable them to preserve law and order in the protection of life and property.

It is believed that a prompt and firm stand on the part of the officials when they arrived at the Hospitals prior to the burning might have been efficacious. The officials instead of using their soldiers and making a firm stand with fixed bayonets and calling upon the people to disperse or they would fire, merely depended upon pacific means, that of exhortation.

The Officials only claim to have had in and around Lien Chow, for a population of one hundred thousand, on or about the 28° of October, one hundred and twenty soldiers. They only claim

25.

to have had with them thirty soldiers at the scene of disorder. The officials admit their inability to have coped with the situation. We hold that the officials and troops were insufficient in number and inefficient in quality, and for this condition of affairs do hold the Viceroy of Kwang Tung Province, directly responsible.

The following punishments have thus far been assigned, viz:-

Three	executed, (beheaded)	
Four	imprisonment for	five years
two	"	" three "
two	"	" one year.
One	"	" six months
two	cangued.	
five	bambooed.	

The three executions were witnessed by the Board on Wednesday the sixth of December at 3:15 P.M. in the presence of the populace. The number of punishments cited above is nineteen

In view of the fact that the evidence clearly shows that the number of people implicated must amount to hundreds, the Board have escaped and have received assurances from the Viceroy's Deputy, that every effort will be made to apprehend and

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punish appropriately those who are now in hiding and unobtainable.

It is believed by the Board that in the near future it will be necessary for another Commission or competent Official to proceed to Lienchow to see that the exemplary punishment demanded by the United States has been administered.

Julius G. Lay
American Consul General
George R. Evans.
Lieut. Commander, U.S.Navy.

W. E. Dismukes
Lieutenant U.S.Navy.

UNITED STATES CONSULATE GENERAL,

Enclosure No. 2. in Desp. No. 103

Canton, December, 1905.

ir,

Referring to the Lienchow massacre of missionaries of the American Presby-
erian Board and the burning of mission property, 28th. October,1905, I have
he honour to state that at my request, approved by department, two Naval
fficers were detailed by Captain Jno.P. Merrell, commanding U.S.S. Oregon,
ong Kong, China, senior officer present. These two officers were Lieut. Comm-
nder George R.Evans, U.S.S.Oregon, and Lieut. Douglas E.Dismukes,U.S.S.Monad-
ock, and have formed with me a Board of Investigation for inquiry into the
auses leading up to, facts pertaining to, responsibility of, the above men-
ioned massacre and burning. We beg to submit the following report, viz.-

In this investigation the Chinese Government have been represented by Taotai
Wen Tsung Tao, confidential secretary to the Viceroy Tsen (Shum, Cantonese
..e), Commander Tsui, Imperial Regular Chinese Troops,Prefect by rank, and
..modore Kew Tsz Fan, Provincial Navy.

The Chinese representatives have been present one and all at the taking of
idence, in all cases, with two or three exceptions, and have had the oppor-
nity of cross-examination and re-buttal. This report however is rendered by
e Consul-General and Associate Naval officers, based on all reliable infor-
tion obtainable.

The Board formally met at the United States Consulate General, Wednesday, 8t
vember, 1905. Mr. E.A.Snewin was introduced as stenographer for the pending
quiry, and Wong Ko Tong as interpreter, both of Hong Kong. Stenographer and
terpreter were both duly sworn, in accordance with law to the faithful per-
rmance of their respective duties. The Board met three times for the hearing
testimony prior to proceeding to Lienchow. At these meetings Chinese Deputy
c alone represented the Chinese interests.

Altogether the Board examined 57 witnesses, some of them being re-called
bsequently for further examination. The testimony was taken under oath and
mpanies this report.

On the 10th. November, 1905, the Board of Investigation left Canton at 3.35
.., and proceeded up the North River bound for Lienchow, the scene of the
ning and massacre.

The composition of the expeditionary party was

1. Consul General Julius Gareche Lay,
2. Lieut.-Comdr. George R. Evans. — U.S. Members of Board.
3. Lieut. Douglas Eugene Dismukes.
4. Taotai Wen Tsung Yao. — Chinese Members of Board.
5. Commander Tsui.
6. Mr. Ernest A. Snewin, stenographer, correspondent Reuters Telegram Co., and Associated Press.
7. Wong Ko Tong, interpreter.
8. Dr. Andrew Beattie.

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9 Dr. Albert A. Fulton.

10. Dr. Edward C. Machle.

11 Rev. William D. Noyes.

One hundred foreign drilled soldiers, servants and agents of transportat
[illegible] hundred soldiers had been requested by the Consul-General but the Viceroy
[illegible] only provide 100 to accompany expeditionary party, on the ground that 10
[illegible] already preceded the party up the river en route to Lienchow.

[illegible] record passage of less than 9 days the Board arrived at Lienchow, Sun
[illegible], 19th. November, 1905 at 10 a. m. The usual calls of ceremony were recei
[illegible] the Chinese officials and returned on Monday the following day, and fri
relations cultivated, as indeed they were throughout the mission.

[illegible] Board immediately proceeded to visit and carefully inspect the ruins of
[illegible] Presbyterian Mission and the Buddhist Temple and Cave in rear, where the
[illegible]gitive missionaries sought asylum, and from which 5 out of 7 of them were
[illegible]gged and massacred , in front of the temple, under a high tree, on the blu
[illegible]ting the Tung Pei River.

[illegible] preliminary examination of the buildings and scenery was deemed necessary
order that the details of evidence to follow might be better appreciated.

Tuesday, 21st. November, 1905, the Board formally met.

[illegible]sent:-

Consul-General J.G.Lay.

Lt. Comdr. G.R.Evans, U.S.Navy.

Lieut. D.E.Dismukes, U.S.Navy.

[illegible]resenting the United States, and

Taotai Wen Tsung Yao,Viceroys confidential secretary.

Commander Tsui, Imperial Chinese Army.

Commodore Kew Tze Fan. Provincial Navy.

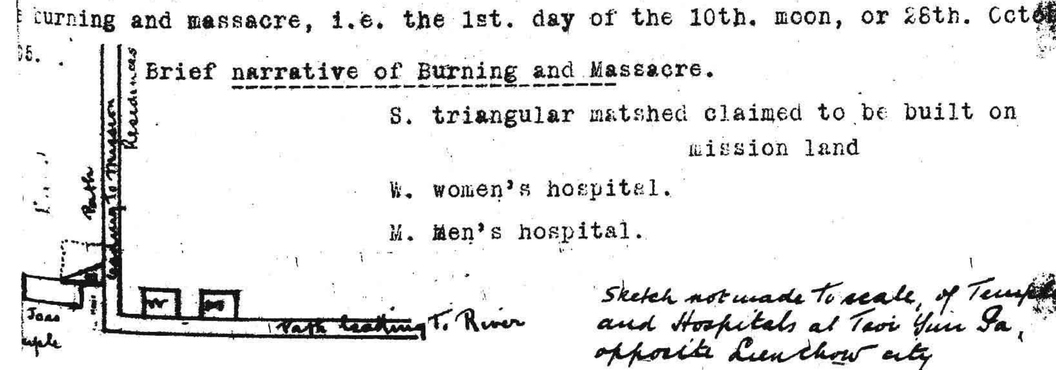
[illegible]ote. Taotai Wen has perfact command of English. Commodore Kew speaks Eng-
[illegible] fairly well. Commander Tsui not at all).

[illegible] Board continued its hearings daily except Sunday until Wednesday, 6th.
[illegible]ember, 1905, on which date the Board adjourned its meetings at Lienchow si
[illegible], but anticipating two or three more hearings at Canton.

[illegible] testimony of all witnesses heard by the Board accompanies this report.

[illegible] is deemed expedient to preface the findings as to facts and responsibility
[illegible] a brief narrative culled from the evidence , of the events of the day of
[illegible] burning and massacre, i.e. the 1st. day of the 10th. moon, or 28th. Octo
[illegible]05.

Brief narrative of Burning and Massacre.



3

Dr. Machle arrived at Lienchow with his family on the 27th. October, 1905, after an absence of about two months in Canton. Vide. chartlet marked B. accompanying.

Dr. Machle's arrival happened to take place during the observance of the local native ceremony of Ta Tsiu at Tsoi Yun Pa. a small town on the opposite side. west of the kinnakan River from Lienchow, where the American Presbyterian Missio is located. The ceremony is the celebration of All Soul's Day, an idolatrous observance, lasting this year three days, the 28th. October being the last day. The celebration appears to be of yearly occurrence: if the year has been a prosperous one , crops good etc., the ceremony extends over three days, the third day being the great feast day and conclusion. If the year has been a poor year as regards crops and harvest, the ceremony generally lasts but for a day. This year the ceremony extended through three days and the 28th. October was the last and great day, being the occasion of the feast.

On this morning at about 9 o'clock, Dr. Machle was on his way to the men's hospital from his residence. As he was passing the native joss temple adjacent to the women's hospital, he observed that the natives had erecyed a small matshed on the land claimed to be mission property, adjacent to the native temple: It will be observed by reference to the sketch that the mission land extends up to the wall of this native temple. This matshed was erected for the musicians connected with the ceremony and covered a triangular tract about 423 square feet in area, as shown in the sketch. Dr. Machle observed that the matshed was erected on property which he considered to belong to the mission: also noticing a couple of native lads engaged in firing small joss cannon, he picked up three of the six cannon and carried them to the men's hospital, only a short distance, perhaps 80 or 90 yards, and had them placed in the dispensary on the groung floor near the entrance to the hospital and compound. Dr. Machle's object in thus taking these cannon was to cause the head men connected with the celebration to come to him in order that he might reason with them relative to the erection of the matshed on mission property. As he had anticipated some old men, elders, three or four of them did come to him, accompanied by a number of other younger men. perhaps a dozen altogether from the temple.

Her it must be briefly stated that last year at the observance of the same celebration, at about the same time of year , a controversy arose over encroachments on the mission property, in the shape of erection of matsheds. On the occasion now referred to ,i.e., last year, the alleged encroachment extended about 3 feet further into the mission property. Dr. Machle remonstrated with the natives engaged in the ceremony, stating that they must put them up on their own property. On this occasion of a year ago Dr. Machle alleges that one of the men came out of the temple and approached him saying " We are Roman Catholics and we are going to kill you all and burn your property".This same man was engaged in the affair this year. The affair of last year was settled by appeal to local

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thorities: the colonel assisted by two agents or runners connected with the
an Catholic Church appeared and dispersed the unruly people, informing them
at in the future they would not be allowed to build any shed on that spot.
turning now to the affair of the 28th. October of this year. The old men and
rty of younger men who came out from the temple approached Dr. Machle . The
terview took place just outside the gate leading into the men's hospital. A n
mber of gardeners, etc., also collected to listen to the conversation, alto-
ether perhaps 20 were gathered about in the immediate vicinity of the hospit-
gate. One of the old men acting as spokesman said " This is our last day .
the afternoon we have our great feast and then we will take the shed down
not put it up again hereafter on mission property". Dr. Machle replied
If that is the case, that this is the last day and you old gentlemen promise
t to repeat th~~ex affair~~ offence this affair is settled for ever". Dr. Machle
ten directed his medical assistant who was there at the time to hand back the
nnon. All seemed satisfied and turned around to go away. Dr. Machle was then
out to enter the hospital when a large crowdcame down the road from an oppo-
ite direction from the temple, armed with a sword, a revolver and sticks.
ey must have known about the taking of the cannon inasmuch as Dr. Machle had
served while engaged in talking to the old men . one of the party who came
t of the temple ,separate himself from the old man and run rapidly in the
irection from which the crowd of partially armed men just referred to, advan-
ed. Dr. Machle turned to this approaching crowd, whereupon the foremost man
aid " You have stolen our cannon". Dr. Machle replied " Friend, I do not do
uch things", and related to them the facts given above in regard to the retur
f the cannon. Dr. Machle makes here the corroborated statement that the old
an carrying the cannon, hearing the noise turned around and came back and
aid " Everything is settled, and there is nothing the matter: go away: see
ere are the cannon which have been given back". The old man told Dr. Machle
o go into the hospital as the affair was settled. This the doctor was about
o do when he observed Dr. Chesnut a female doctor in charge of the women's
ospital , talking to the men. Dr. Machle approached Dr. Chesnut and told
er to return to the women's hospital, when at this juncture a man rushed
rom the crowd of about 30 and aimed a revolver at Dr. Machle's heart about
hree or four feet away from ~~im~~ him. The aforesaid old man took Dr. Machle by
he arm and led him to the hospital gate. As he entered the hospital, the
octor was subjected to asdault and after he had entered , the hospital was
ombardedwith missiles of stone and brick.
r. Joseph Gookim, a Chinese from Honolulu, was with Dr. Machle at the time
f the retuin of the cannon and his entrance to the hospital, and corrobor-
tes the doctor's testimony as do several other witnesses, including Li Sung
ic, hospital assistant, who actually handed the cannon to one if the old men.
he board feel that the return of the cannon by Dr. Machle to the old men re-

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...ting the worshippers at the celebration, prior to any assault either on ...achle or the hospital is a fact: how long or how stormy the interview at ...ospital gate at the conclusion of which the cannon were returned is not ...ain. Dr. Machle states that the cannon were in his possession about ten ...utes: the retention and discussion before the hospital may have lasted near ...alf an hour. It is stated above that Dr. Machle approached Dr. Chesnut ...he advised to go into the women's hospital, but Dr. Chesnut seeing the turn ...affairs evidently determined to report the matter to the authorities: for, ...stead of entering the hospital she proceeded hurriedly down the ally between ...two hospitals and fled to and across the bridge indicated on the accompany-...line map, pursued by some of the mob now rapidly gathering in numbers, and t...k refuge on board the guard boat, from whence she was a few minutes later ...ducted by the guard boat captain to Dr. Machle's residence on the mission hill ...sion hill. Dr. Chesnut's pursuers evidently suspected that she was bent on re...ting the affair to the local authorities, which still further irritated them. ...le as stated above the return of the cannon is established, it is not at all ...ar how widely the fact of return was known: it is probable that very many who ...e ... after the incident of return did not know of it, and thus many perhaps ...sisted in not believing it although possibly hearing of it. The cannon inci...t seems simple and unlikely to be the cause of such dire results, but to the ...ives engaged in the Ta Tsiu celebration it was very important. The 50 odd ...residing at Tsoi Yun Pa have contributed each a few cents up to 50 or so ...ts, and this was the ceremony towards which they looked during the year, and ...s particular day was the third, last, and great day of the celebration, being ...feast day: during the ceremony cannon are constantly fired and they are of ...red import to the natives.

Continuing the narrative of events. Shortly after Dr. Machle entered the ...'s hospital he was joined by Mrs. Machle, Mrs. and Mrs. Peale, who had come ...from the residences on the hill, having heard that Dr. Machle had been ass...ted. They informed the doctor that Dr. Chesnut was on board the guard boat ...the opposite side of the river. Shortly after the arrival of Mrs. Machle and ...ers mentioned at the hospital, Dr. Machle and party returned to their res...nce on the hill, perhaps seven minutes walk from the hospital.

On arriving at his house Dr. Machle at once sent his card to the yamen re...sting protection. The messenger forded the river unobserved and carried the ...to the yamen. This card was sent to the yamen about 15 or 20 minutes after ...conversation with the old men at the hospital gate. In the meantime the ...d was gathering in front of the hospitals: they finally broke into the ...'s hospital, in search of the cannon it is persistently alleged, but instead ...finding the cannon which had been returned they came across ceryain anatomic...and pathological specimens preserved in earthenware jars, and stored upstairs ...the men's hospital. These specimens were brought from the hospital and certai...

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of them placed up on a tray: a procession was formed led by a man beating and the specimens were paraded through the street attracting a large of people and increasing the mob before the hospitals to several thous- . It appears that about the time the specimens were being withdrawn from the pital the officials arrived on the scene -- two civil and three military off- s. They were accompanied by, at the most 30 soldiers, these unarmed, not drilled, and many of them having very recently enlisted to fill the vac- ies caused by the withdrawal of the old and weak. The officials informed the ple that the specimens were for purposes of instruction, but the mob was thor aly aroused and persisted in the belief that Dr. Machle had been engaged in practice. Some of them claimed to have lost children in the past and assumed se specimens to be the explanation of their disappearance. Some of the offi- ls, the colonel and major, went to Dr- Machle on hearing of the cannon in- ent and were informed by Dr. Machle of the return of the same. They were joined by the sub-prefect. On learning from Dr. Machle that the cannon had returned the officials went down the hill and informed the mob that Dr. hle had returned the cannon which the people persisted in disbelieving , re- ing that besides they had discovered infants, referring to the pathological imens.

The officials did their best by exhortation and pacific means according to nese standards and custom to disperse the people: they were unquestionably h concerned by the outbreak and did their best, short of exercising force , to isperse the mob, but the officials and soldiers were too few in numbers and ficient in quality to afford the necessary protection to life and property his occasion.

On becoming convinced that it was impossible to thwart the mob in their in- t to burn the hospitals, the officials retraced their steps up hill to the idences, resolved to protect the lives of the foreigners. The five officials civil and three military gathered with their soldiers on the walk at the gate in front of Dr. Machle's house, distant about 18 yards from the front door the house. About the time the officials left the vicinity of the hospitals Mr im and family left also, the major affording protection as they fled up the to Dr. Machke's house. The officials assured Dr. Machle of safety and said they, the mob, dare not approach the residences. They offered Dr. Machle lum at the yamen, to which Dr. Machle responded " I am in your hands". At time the 6 other missionaries, Mrs. Machle and daughter Amy, Dr. Chesnut, Patterson and Mr. and Mrs Peale, were all in Dr. Machle's house upstairs ther with Mr. Gockim and family. The situation was deemed serious. Dr, Machle into the house as the officials supposed to prepare to accompany them to the yamen inasmuch as Dr. Machle had responded to their invitation " We are in hands". Shortly after entering the house Dr. Machle and the whole party doned the house by a back door, the officials being unaware of their depart-

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some moments were lost in indecision as to which direction to proceed: ...y it was decided to flee to Sam Kong, distant about 10 miles. At this ... native whom Dr. Machle had observed with the official party, ...cort them to a boat which would take them across the river whence they ...t reach the yamen. This man Au Yeung Kin, who acted as their guide in the ...ht toward Sam Kong led the party to the bank of the river, having proceed... ... the general direction of Sam Kong, but for a short distance. It was im...sible to cross the river, a boatman started across from the other side when ... by the missionaries, but returned either because threatened or because ...ared not to render assistance. Abandoning the idea of crossing the fugi... missionaries took up their flight toward Sam Kong and had proceeded as ...s Buddhist temple called Lung Tam , distant about one mile. A priest app... ... t the door and invited them in saying that they would be safe within. ...party enmtered, but as money was immediately demanded they suspected a ixx ... and immediately departed, but had gone but a few steps scarcely out of temple some of them, before the mob in pursuit was heard near at hand: the ...y re-entered the temple: the door was closed and barred. In the rear of th ...ple is a lagge cave having many ramifications, the only entrance being ...ough the temple as far as is known. In this cave the ill-fated missionarie ...ght to conceal themselves. Dr. Machle who remained behind to close the ...ple door was probably the last to enter the cave and he, apparently when ...entered saw none of the others, and entered the first passage he came to. ... two of the party succeeded in so concealing themselves as to escape de...tion-- Dr. Edward C. Machle and Miss E.G. Patterson. The latter owes her EXEE ...pe entirely to the assistance of a non-convert native by the name of Lo G...ng Shing who encountered her in a pisition where he clearly saw she would ...discovered. This kindly hearted and humane native led Miss Patterson to a ...e of concealment in a remote and restricted branch of the cave where ...ding in about 2 feet of so of water she escaped detection. Dr. Machle ...merged himself in water in an obscure recess and also eluded detection unti... rescued by the officials and soldiers some three or four hours later. ... other 5 missionaries were successively discovered and dragged from the ... and met their deaths probably in the following order:-Mrs. Machle, Dr. ...nut, Dr. Machle's eleven year old daughter Amy, Mr. Peale and Mrs. Peale. ... Machle was stoned and beaten to death and thrown into the river: her ...hes were removed or torn off after death. Dr. Chesnut and Amy were at ...t thrown into the river, the brutes seeing that they did not drown rushed ... the river and stabbed them to death. Mr. and Mrs. Peale were stoned near ...o death and then thrown into the river. For condition of bodies when re...red the same afternoon vide report of inquest made by the sub-prefect . ...everting now to the officials to whom Dr. Machle had said he was in thei... ... At the time the missionaries fled from the back door of Dr. Machle's ...e , the officials were standing at the gate leading to the house, eviden...

nder the impression that the missionaries were preparing to accompany them
:c yamen. This is the explanation covering the separation of the missionaries
the possible protection by the officials. The man, Au Yeung Kin, who told
issionaries he would guide them to a boat, had no connection with the offi-
. The officials and soldiers went towards the hospitals, at least as far
ır Mary Whitmore Dwight Memorial Hall, where there is a gate which they clos-
k endeavoured to keep the people from approaching the residence on the
But the people found other approaches. While guarding this gate a noise
ieard on the hill and Dr. Machle's house was discovered on fire. The offi-
; rushed back intent on at least saving lufe. On reaching the house the for
ers were found to have fled. The officials were informed that the foreign-
had fled together with a number of Chinese Christian converts, but definit-
which direction the fugitives had taken they could not learn. The major firs
rer first inspected the burning house to assure himself that the missionar-
vere actually out. It was decided that the sub-prefect and colonel should
different directions. The sub-prefect who went toward Ho Chun was inform-
natives whom he met that the foreigners had crossed the river . The Colon-
d major went toward Sam Kong: their statement is that having gone a short
ance they received reports that the missionaries had crossed the river. So
fficials decided that the foreigners had escaped to the city, and they, the
cials returned to their own yamens. On arriving at his yamen the sub-pref-
not finding the foreigners sent runners out in search. Shortly the colonel
ved stating that the foreigners were not at his yamen. About this time word
that the missionaries were at Lung Tam temple, and that a crowd of several
red were following them. The officials at once proceeded to the temple, tak-
their soldiers with them, altogether about 30, this time armed. On their
val at the temple the bodies of the 5 murdered missionaries were discovered.
ning that there were still two more in the cave the officials proceeded to
erse the mob inorder that these two lives night be saved. In dispersing the
from the cave and temple the officials had the aid of Wong Shan Heung, a
: Catholic. He it was who, together with another agent, or messenger of the
: Catholic church had last year contributed considerable assistance in quell
the demonstration over the objection to the erection of the matshed. Wong
ved at the cave shortly after the colonel at whose instance he had gone to
temple. The mob were dispersed. Dr. Machle and Miss Patterson discovered and
n to the yamen disguised as Chinese soldiers. They were retained several
at the yamen until safe conduct could be afforded down the river to Canton
hich place they arrived on the 8th. November, having been accompanied all
way by the major, Wong Chau Siu.

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STATEMENT OF LOSS OF LIFE AND PROBERTY.

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e find the following loss of life and destruction of property, occurring
ienchow, Province of Kwangtung, China, on the 28th. October, 1905. viz.,

Loss of Life.

rs. Edward C.Machle, and her daughter, Miss Amy W. Machle, aged 10 years
Miss Eleanor Chesnut, M.D.
Rev. John R. Peale, and
rs. Peale.
For condition of bodies vide the Coroner's inquest duly sworn to and
attested by the sub-prefect who made the inquest).

Property destroyed by fire or otherwise injured.

Men's hospital, women's hospital, the Mary Whitmore Dwight Memorial Hall
Mission Church, Chinese preacher's residence, Dr. Machle's house, Rev R.F
Edward's house, Dr. Machle's two story kitchen, Rev. Edward's two story
kitchen,Chinese house of Dr. Machle's (slightly injured), Dr. Chesnut's
Chinese house (slightly injured),Rev. Edward's stable (slightly injured
wire fence around the property, wall around the cemetery, three gravestones
in cemetery.

Losses of Real Estate.

Description	First cost	Cost to replace . Contractor's estimate.
s Hospital. (Large buildg.)	$4350 Mex.	$4500 Mex.
Private wards	[illegible]	1000
n's Hospital(Large buildg.)	3200	4500
Private wards		700
Whitmore Dwight Memorial / Bible women's hall)	1200 [illegible]	1700
ch Building	4000	4500
ese preacher's house	450	600
Machle's house	3900	5000
tchman's lodge and chicken house		61
R.F.Edwards residence	4000	4500
rse stable		160
fence around property	300	300
around cemetery	100	100
Three tombstones	125	125
ese house, Dr.Machle's	141	41 repairs.
Do. Do. Dr. Chesnut's.	171	71 repairs
rintendent's fees for overseeing er ction of buildings, 5% of cost of lding		1392.90
	$21,937	29,250.90

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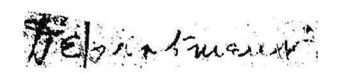
Furnishing buildings and losses of personal property

..s hospital	$3100 Mex.
..en's hospital	2831.8.
..y ..itmore Dwight Memorial (Bible women's hall)	312.80
..h Building	374
..ese preachers house (books and furniture)	300
..Machle's residence(In this house also mission property	6776.90
..r. R.F.Edwards personal property	1500
..s Patterson personal property	800
..r. and Mrs. Peale personal property	1000
..Scheirer's furniture(property of Mission Board)	200
..tion library with bookcases	2500
..h lost:- $150, $70,$200 silver: $20 in pennies	450
..owance for exchange, customs, shipment	500
Total--	$23,535.50
..t to replace real estate lost at Lienchow	--29,250.90
Grand Total	$52,786.40

No. 3 in Desp. No 103

ure No. 3 in Desp. No 603

地图局部(1)



Dam
nd Cave.

Jung Pei River

Tsing Tsz River

Lo Tsz Tsui

N
W E
S
Scale
1 inch = 200 yards.

Route followed by fugitives in their flight

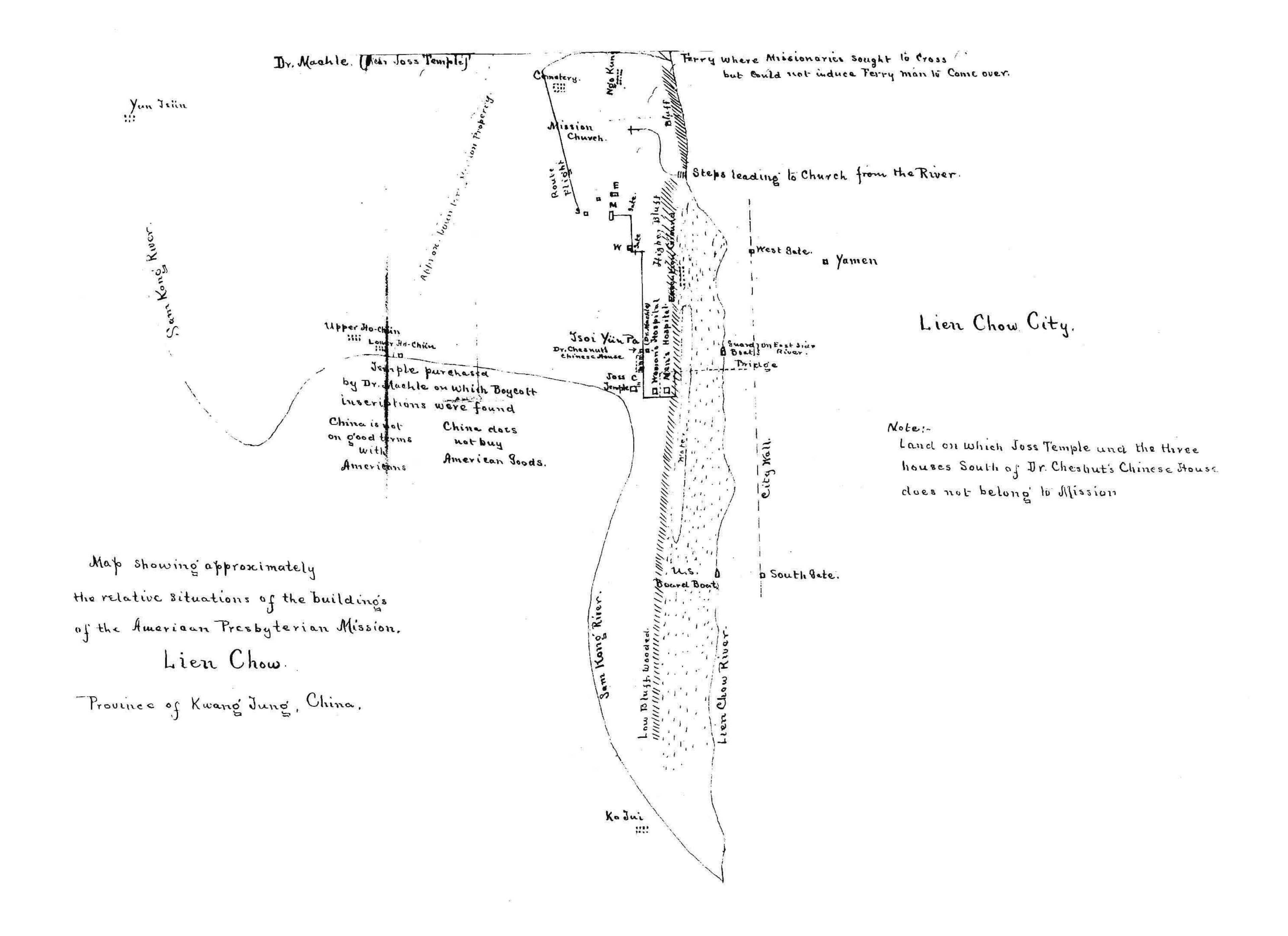
Lien Chow River.

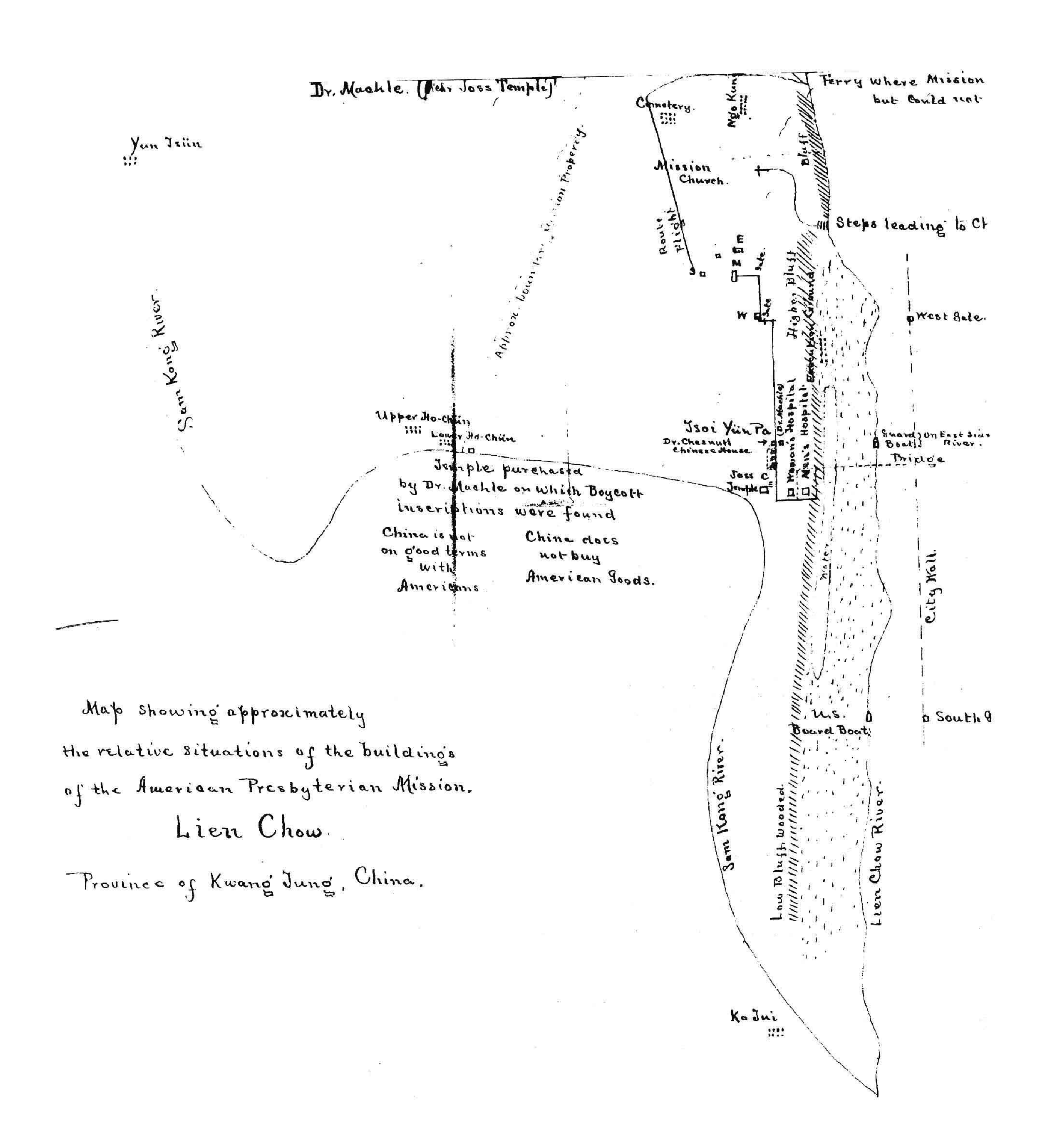
rd's House.
's "

tmore Dwight
emorial Hall.

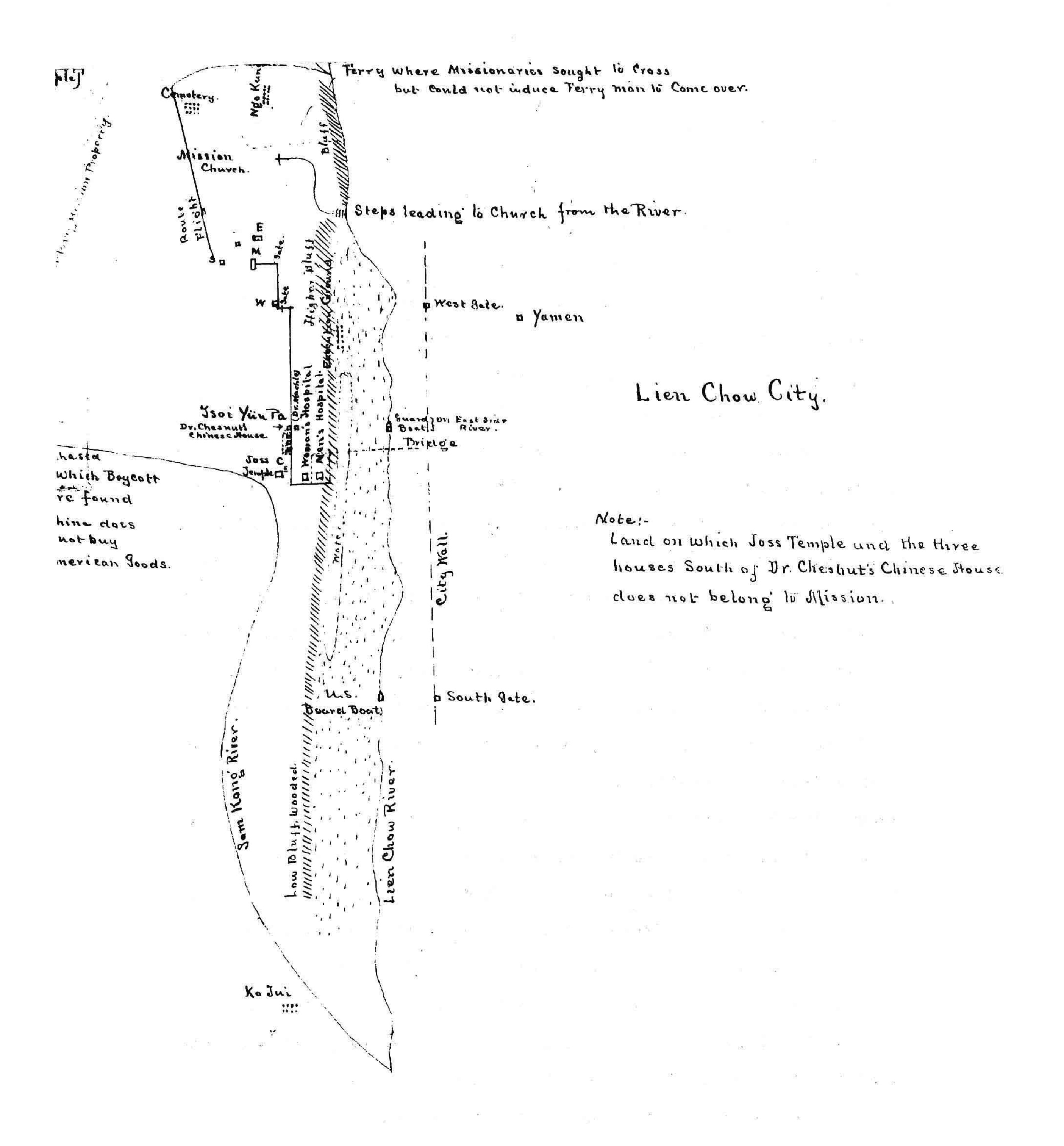
of Matshed,
ion taken by -

地图局部(2)


Dr. Maehle.
Yun Tsün
Cemetery.
Ngo Kun
Ferry where Missionaries sought to Cross
but Could not induce Ferry man to Come over.
Mission
Church.
Bluff
Steps leading to Church from the River.
Route
Flight
West Gate.
Yamen
Higher Bluff
Lien Chow City.
Sam Kong River
Upper Ho-chin
Temple purchased
by Dr. Maehle on which Boycott
inscriptions were found
China is not
on good terms
with
Americans
China does
not buy
American Goods.
Tsoi Yün Pa
Dr. Chesnutt
Chinese House
Joss
Temple
Women's Hospital
Men's Hospital
Guard
Boat
On East Side
River.
Bridge
City Wall.
Note:-
Land on which Joss Temple and the three
houses South of Dr. Cheshut's Chinese House
does not belong to Mission
Map showing approximately
the relative situations of the buildings
of the American Presbyterian Mission.
Lien Chow.
Province of Kwang Tung, China.
U.S.
Board Boat
South Gate.
Sam Kong River.
Low Bluff, wooded.
Lien Chow River.
Ko Tui


Dr. Machle. (Near Joss Temple)
Ferry where Mission
but Could not
Yun Tsün
Cemetery.
Ngo Kun
Mission Church.
Bluff
Approx. boundary of Mission Property
Route Flight
Steps leading to Ch
Higher Bluff
West Gate.
San Kong River
Upper Ho-Chün
Lower Ho-Chün
Tsoi Yün Pa
Dr. Chesnutt Chinese House
Women's Hospital
Men's Hospital
Guard Boat
On East Side River.
Bridge
Joss Temple
Temple purchased by Dr. Machle on which Boycott inscriptions were found
China is not on good terms with Americans
China does not buy American Goods.
City Wall
U.S. Board Boat
South G
Map showing approximately the relative situations of the buildings of the American Presbyterian Mission,
Lien Chow.
Province of Kwang Tung, China.
Sam Kong River.
Low Bluff, Wooded.
Lien Chow River.
Ko Tui

地图局部(1)



Ferry where Missionaries sought to Cross but Could not induce Ferry man to Come over.
Cemetery.
Mission Church.
Bluff
Steps leading to Church from the River.
Route Flight
West Gate.
Yamen
Higher Bluff
Lien Chow City.
Tsoi Yün Pa
Dr. Chesnutt Chinese House
Women's Hospital
Men's Hospital
Guard Boat
Bridge
Joss Temple
Which Boycott
re found
hine does not buy
merican Goods.
Note:-
Land on which Joss Temple and the three houses South of Dr. Chesnut's Chinese House does not belong to Mission.
City Wall
U.S. Guard Boat
South Gate.
Sam Kong River.
Low Bluff, Wooded.
Lien Chow River.
Ko Tui

地图局部(2)

Inclosure No. 4 in Desp. No. 103
From the former Sub prefect at Lienchow
to Doctor Machle

I have been absent about one year, now I am anxious about you. The Lienchow people are very wicked in burning the hospital when I heard of this I could not eat or sleep. I have heard from the people that you have arrived in Canton, I am sorry I cannot see you. How many remain of your family. The dead have died according to the will of heaven. Be at peace, you are alive. The peo le of Lienchow are like wild men. Now there is added a Catholic church. The Protestant church and the Catholic church are at variance. Last year the Po Pin shop was torn down and the people gathered at the yamen and also burned Mr. Lam's and Mr. Wong's houses. These men belonged to Ho Sai Po (Tsoi Un Po). I sent a letter to Canton and asked the Viceroy to send some brave. The Viceroy replied that this affair was of no importance. He was unwilling to send brave, but said "you (Ku) are at fault" and the people are all right" and removed me from office and recalled me to Canton. Because of this, this recent trouble occurred, when I was at Lienchow last year I had no alternation but to borrow money from the gentry and hire braves to protect the peace. I have had to sell all I possessed to repay the money. Afterwards I sent some of the opposing gentry to Canton. If I had not sent these wicked gentry to Canton I do not know what would have happened. Last year during the Ta Chiu I sent soldiers to restrain the people from violence Last night I saw in the papers that there was a similar occurrence to last year. When I went to Canton I pawned all my clothes, now I have nothing to eat. I still owe $4000 to the gentry on account of hiring the soldiers. The wicked gentry Lung and Lin are still detained in Canton. These gentries wrote a letter to the gentry at Lienchow begging them to come to Canton and petition the Viceroy to order me to pay back the money I owe, because if I was allowed to go home the money would not be paid. The Viceroy on the 17th day of the 9th m delivered me to the Pun Yu Magistrate and ordered him to d

me until I repaid the money, Formerly I was an official of high rank, Now I am reduced to the rank of a minor official, because the Viceroy said I do not understand how to manage the people. To be dismissed from office is not important, but to control the people is of great importance. I borrowed the money to hire braves to protect the people. I have done nothing wrong. This is to my credit, I did not make one cash at Lienchow. The Lienchow gentry say I am covetous. Dr. Machle you have heard what I did at Lienchow, I have no means of repaying the money I have borrowed, therefore whether I live or die I leave it to heaven to decide. There are ten in my family and before long they will starve to death. This is the outcome of my being a magistrate. I beg you Dr. Machle, to state my case to the Consul and ask him to say a good word for me to the Viceroy, but do not let the Consul know that I have made this request.

With compliments,

Sgd. Ku Kong Ip

13th day of the 10th moon. (November 9th 1905)

Enclosure No. 5 in Desp. No. 103

219.

Despatch from H. E. The Viceroy.

Sir:

I have the honor to acknowledge the receipt of your communication of December 12th, 1905, requesting that the former Taotai at Shiu Kwan and the former Sub-Prefect at Lien Chow be ordered to appeared before the Commission appointed to investigate the Lienchow affair - because their testimony is necessary to make the hearing more complete, etc.

Having duly perused the above communication, I beg to state, in reply, that the former Taotai at Shiu Kwan, Mr. Cheung, has obtained a document from me to go to Peking and he has left Canton recently. As to the former Sub-Prefect at Lienchow Mr. Kui Kwong Yip, His Excellency Chiung, the former Governor of this Province, had reported to the Throne last year that Mr. Kui had acted improperly in a certain case and most of his statements were lies, and obtained permission from the Throne to dismiss Mr. Kui from his permanent position as Sub-Prefect of Lienchow.

Later, when I gave a position in the Police Bureau of this city, he performed his duties according to his own free will and accord and lied again a good deal, therefore I dismissed him from the said position and denounced his wrong doings to the Throne with the request that he be degraded from certain degrees of his rank. As Mr. Kui has left Lienchow long time ago and has nothing whatever to do with the Lienchow trouble of recently and as he is a guilty official and most of his statements were not reliable, if he appears before the said Commission to answer certain questions, it will not do the hearing any good. As he had embezzled certain amount of public fund, I turned him over to the Pun Yu Magistrate sometime ago

for his detention, so that the said fund may be recovered.

I beg further to say that as Mr. Kui Kwong Yip is not interested in the Lienchow affair of recently, it is inconvenient for me to order him to appear the said commission in accordance with Your Honor's request. Furthermore, after the Lienchow trouble, Kui Kwong Yip tried all he can for himself and repeatedly sent communications to Dr. Machle and one Tung Pun Shek with the intention to avail himself of the said trouble to (get some body to) demand his superior officials to restore his original rank to him, this action is wrongful and impudent. I have reliable and efficient proof re the above wrong doings of Mr. Kui, and if such a deceitful and untrustworthy man is asked to give evidence, the case will be spoiled.

I further have the honor to say that when Taotai Wen returned to Canton from Lienchow recently, he reported personally to me that Your Honor has acted impartially and honestly in the joint investigation of the Lienchow: This I appreciate very much. I am sorry that I have failed to arrange every thing properly to afford Your Honor and your party with comfort. But Your Honor has thanked me for my humble arrangements, I feel very shameful.

A necessary communication addressed to Honorable Julius G. Lay, American Consul General at Canton.

Canton, December 16th, 1905.

Enclosure No. 6 in Desp. No. 103

Conditions which made such a tragedy possible.

1. Very anti-foreign and anti-mission feeling that has always existed about Lienchow.

2. This anti-feeling intensified by purchase of land and erection of foreign buildings.

3. Ta Chiu last year and no arrests or punishments having been made as for example the neglect to arrest the men who threatened Dr. Machle with death.

4. The disorderly state of affairs which existed by reason of the unsuccessful attempt to establish the Po Piu lottery.

5. The condition of affairs resulting from the enrollment of bad characters in the Catholic church and because of this enrollment, the officials feared to punish for wrong doing, believing that the Catholic priest would take up his case and report it to the Viceroy through the French Consul.

6. The influence of boycott posters, newspapers and inflammatory literature and the Viceroy's proclamation in antagonizing the people against foreigners.

Enclosure No. 7 in Desp. No. 103

Losses of personal property of the Chinese at Lienchow, October 28th, 1905.

Lei Yeung Shang, Preacher	$535.00
also money in his possession including goods for others	344.50
Mo Luk Neung, Bible woman	278.40
U Shu Po	73.53
Chan Pak Shek	13.20
Mo U Cheung	34.40
Liu U Shi	79.33
Chom Pai So	42.00
Mo Nam Peng	145.00
Lo So	128.50
Wong Ah Leung	21.40
So Pak	16.80
Wong Ah Tsung and four children	155.10
Ng Tang Shi	15.65
Liu Fuk Shong	4.25
Pong You Kam	69.10
Chan Shi and three children	243.10
Shiu Tsung Shi	19.40
Hui Sz Tsung	11.75
Pak Mai	60.00
Yau Neung	174.00
Man So	57.00
Lei Yik	56.70
Kwai Fa	11.30
Chan Liu Shi and three children	35.90
Shiu Lei Shan	7.10
Cheung E. SO	16.80
Chan Shek Mei	40.00
Shiu Tai So	43.10
Lung Leng Shu	9.95
Au Yeung Jin Yau, Boarding school teacher	6.65
Wong Ah Kwai	1.05
Chan Fo Hing	.55
Shiu Ah Iu	2.35
Lo Ling Ching	6.70
Kam San Ching	5.75
Tang Tsung Yan school boy	1.20
Pun Wan Shu	3.05
Au Yeung Tseuk	1.70
Ching Mui	7.70
Hui Tsai Fo	2.60
Wong Ah Kit	47.40
Shiu Ah Tsoi	31.05
Pun Fuk Lam	82.90
Mo Man Tsoi	42.00
Wong Wan Shan alias Wong Yan Sin	107.75
Cheung Mei Yung	56.25
Tseung T's Po	11.60
Chan Sam So	109.45
Liu Fuk Shang	4.25
Lo Kam Neung	32.10
Lo Leung Ching	2.00
Tsui Wing Cheung	11.00
Wong Chin Kim	12.50
Cheung Sz Kai with wife and two children	87.75
Wong Meng Shang	69.00
Carried forward	3488.36

Brought forward	3488.36
Luk Tak Hing	37.35
Leung Wong Shu	20.10
Wong Shi, left her personal effects in Dr. Chesnut's care.	430.00
Yeung Hong Wai Dental students. Things in E. C. Machle's care.	23.50
Mr. Gookim, wife and three children American citizen from Honolulu.	5651.15
Mrs. Chu, woman from Honolulu has one child - American citizen.	1631.90
	$11282.36

No. 104.

AMERICAN CONSULATE-GENERAL,

Canton, China, December 22nd, 1905

Mr. P. S. Heintzleman,

To the Department of State.

Subject:

Chinese Certificate.

Abstract of Contents:

Reports the visae of a Chinese certificate of Mr. Lee Ding Leung.

NO. 104.

AMERICAN CONSULATE-GENERAL,

Canton, China, December 22nd, 1905.

THE HONORABLE Robert Bacon,

THE ASSISTANT SECRETARY OF STATE,

WASHINGTON, D. C.

SIR:

I have the honor to inform the Department that I visaed a section six certificate issued by the Viceroy in favor of a Chinese subject, by name, Lee Ding Leung.

Mr. Lee wishes to go to San Francisco as a student. He will study English and then take a course of study preparatory to entering Stanford University. He is taking but $600.00 with him as provision has been made by his uncle for his support and maintenance in America as a student. The father of the applicant resides in this city and has business interests here and in Hong Kong, and Sun Ning city, amounting to over $200,000.00 Mex.

The above mentioned uncle of the applicant is Dr. Carl M. Lee, Surgical Dentist, # 914 Dupont Street, San Francisco who has addressed a letter to this office in behalf of his nephew; a copy of the letter is enclosed, herewith for your information; also a copy of a letter by Mr. James W. Edwards, who recommends Dr. Lee's statements as reliable.

Further I have examined this applicant personally as well as his security in this city and feel satisfied that he is a member of the exempt class and entitled to enter the United States under the provisions of the treaty.

He expects to sail for San Francisco per S. S. "China", leaving Hong Kong on the 5th proximo.

The certificate in question is numbered 35.

I am, Sir,

Your obedient servant,

[signature]

Vice & Deputy Consul General.

Enclosures:

Letters as above stated.



No. 105

AMERICAN CONSULATE-GENERAL,

Canton, China, December 26th , 1905 .



Mr. Julius G. Lay,

To the Department of State.

Subject:

Lienchow massacre.

Abstract of Contents:

Transmitting copy of findings of the Board of Investigation. } in 167 [illegible]

AMERICAN CONSULATE-GENERAL,

Canton, China, December 26th, 1905

THE HONORABLE Robert Bacon,

THE ASSISTANT SECRETARY OF STATE,

WASHINGTON, D. C.

SIR:

Referring to my despatch No. 103 of the 21st instant, transmitting findings of the Board of Investigation into the Lienchow massacre and the narrative of events, I have the honor to transmit herewith, copy of the testimony of the various witnesses taken here and at Lienchow under oath before the Chinese and American Commissioners.

I also enclose testimony of one Tung Pun Shek (pages 389 to 392 inclusive) who declined to appear before any Chinese official fearing punishment if he did so. This fear of officials among the people made it very difficult to secure reliable information in many instances, but by cross examination the main facts have been ascertained.

I have the honor to be,

Sir,

Your obedient servant,

Julius G. Lay

Consul General.

Enclosure:

392 pages of testimony in Lienchow case.

under seperate cover

OFFICE OF THE
THIRD ASSISTANT SECRETARY.

CONSULAR BUREAU.

Mr. Carr

After acknowledging this hold it with the other papers in this case for submission to the Solicitor. There is likely to be a claim for indemnity.

W. W. D.





No. 106.

AMERICAN CONSULATE-GENERAL,

Canton, China, December 26th, 1905.

Mr. Julius G. Lay,

To the Department of State.



Subject:

Chinese Immigration.

Abstract of Contents:

Reports regarding the issuance of certificates to Chinese en route to America.

NO.

AMERICAN CONSULATE-GENERAL,

Canton, China, December 26th, 1905 .

THE HONORABLE Robert Bacon,

THE ASSISTANT SECRETARY OF STATE,

WASHINGTON, D. C.

SIR:

I have the honor to acknowledge receipt of the Department's Circular of the 15th ultimo on the subject of "Chinese Immigration", and beg to submit the following report embodying replies to questions which are answered in the same order in which they are asked.

1. No complete record is kept of all the applicants. The Viceroy issues many certificates to persons who apply to him before consulting me. Of all the certificates issued, a record is kept for on granting a certificate, he informs me of his action in a despatch wherein he requests that the certificate be visaed. Since October 1st, 1904, the date on which my predecessor, Mr. Cheshire, took charge of this office the records show that ninety-five despatches covering as many certificates were received from the Viceroy. The records of the period immediately prior to October 1st, 1904 are in a confused state and incomplete. However by making a careful examination I find that former Consul General McWade visaed one hundred and forty-five certificates during the third quarter of 1904. Further, I have on record the names of those who on presenting their applications seem most likely to substantiate their claims to be recognized as members of the exempt class. These as recorded since October 1st, 1904, number forty. No mention is made of those cases which, it is clearly evident from the first, do not warrant further investigation.

Some Chinese of the interior districts desiring to go to

2.

America advise their friends residing in Canton to visit this office in their behalf. No record is made of these cases unless the Chinaman addresses me by letter at the same time he calls. Over fifty letters of this nature are on file here.

The rejected applicants return to their relatives and friends and inform them of the character of the inquiries made by me as to their rights to receive a certificate. In this way hundreds who would otherwise apply, hear of the terms of the exclusion law and realize the futility of making an application. A conservative estimate of all applicants would place the number at three hundred.

2. Since the first of July, 1904, 184 certificates have been visaed; 145 by Mr. McWade, three by Mr. Cheshire, and thirty-six by myself.

3. Fifty-six. Of the ninety-five issued by the Viceroy since October 1st, 1904, thirty-nine were visaed by this office; thus six were rejected.

4. Not any, as far as I have been informed.

5. In the case of an applicant for a merchant's certificate, I inquire as to the business in which he is engaged; the name and location of the firm; its whole capital and the applicants share therein; how long he has been in business; where he intends going and whether for the purpose of joining or establishing a firm; in what particular business he will be engaged; the name and location of the firm; its whole capital and the applicant's share therein; whether he will be a partner or not; how much money he is taking with him and evidence that he has the money and is taking it with him. I also inquire the name of the surety in his native village as to the genuineness of his business qualifications, as to his surety in Canton I inquire of his business and location of same; the value of the property in the firm's name and ask that the firm's seal be

3.

attached to a bond for $500°° Mexican which is placed on file in this office. He also furnishes last place of actual residence, former and present occupations and when and where persued.

In the case of a student the same inquiries are made as far as practicable. A bond similar to that mentioned above is furnished by the applicant, and the same applies to teachers and travellers. Relative to students they are further asked as to the course of study they wish to pursue and as to the provision made for their support and maintenance in America as students. If the applicant is a traveller he is further questioned as to his financial standing and the probable duration of his stay in America.

6. The applicant appears personally in the office where the examination is conducted personally by myself or the Vice Consul General, or oftener by both. The applicants are always asked if they know any foreigners, particularly missionaries or reputable merchants, and if so they are requested to furnish a letter certifying that the applicant is as he represents himself. In case the applicant does not know any foreigner, I request a letter, if possible, from at least one reputable Chinaman known to this office as a person worthy of credit and belief. In a few instances the Viceroy's despatch was accepted as sufficient and in lieu of the affidavits of foreigners', and in the case of students the Literary Chancellor or the Board of Education was referred to as a source of information. From August 18th, 1904 to October 21st, 1905, this office employed the services of two Chinamen to make inquiries as to the firms with which the applicants alledged connection, and their interests therein, also the financial standing of the bondsmen. This could only be done in the cases of applicants residing in Canton or else claiming to have interests here; also in the cases where the bondsmen resided in Canton.

7. No expense was incurred in making these investigations,

4.

however during the period embraced between August 18th and October 21st, or 70 days, I paid two men, at the rate of $1.00 per day each, $140°° Mexican or about $70°° Gold. They were employed more particularly to keep us informed on the boycott.

8. No register is kept of the applicants other than of those who are the recipients of certificates by the Viceroy. Those whose cases at first hearing would indicate a reasonable possibility of complying with the requirements, are examined and a record of the examination is placed on file, but an applicant who can produce no evidence whatever that he is a bona fide member of the exempt class is told that he is not eligible to enter America and no other action is taken.

9. First, every applicant must be recommended by, at least, one respectable foreigner known to me, or at least one reputable, well known foreign or Chinese firm; second, rigid personal examination of the applicant by myself or the Vice Consul General; third, personal enquiries among interested and disinterested parties into the bona fides of applicant's statements, as well as those of his security; fourth, requiring a reputable firm in Canton to furnish a quarantee of $500°° Mex., as to the correctness of the applicants' statements; fifth, declining emphatically to listen to an applicant who is accompanied or introduced by an agent or broker, sixth, subjecting the applicant to an educational test through our interpreter; seventh, requiring photograph of bearer to be placed on the certificate by the Viceroy, then stamped by the seal of this office; eighth, requiring finger prints to be impressed and describing particular marks or scars on the body of the applicant as a means of identification.

10. All examination of applicants is conducted in the office of this Consulate General.

11. First, requiring the Chinese officers designated to issued certificates to examine thoroughly beforehand all appli-

5.

cants and have them furnish to the Viceroy two sureties each for an amount not less than $500°° Mexican guaranteeing the correctness of the statements of the applicant, each surety to be worth at least $5000°°, and his name and address to be supplied the Consulate, so that a complete record of the same may be had.

2nd, Requiring the Viceroy to fill out completely and properly every blank in the certificate.

3rd, the rules and regulations to state fully and clearly the definition of the terms within the intention of the treaty and the laws, viz. merchant, student, teacher, and traveller.

4th, Define clearly the distinction, if any, between merchant and shopkeeper.

5th, State fully on the face of the certificate in both the English and the Chinese languages in the case of a merchant,-- in addition to those statements already required,--the place where the applicant intends going; for what purpose, whether to join or establish a firm; in what business to be engaged; name and location of the company; the whole capital and the applicant's share; what position he is going to occupy therein; how much money he is taking with him, and what evidence he can submit that he has the money and is taking it with him.

6th, if it be ascertained that the applicant on arrival in America is not as he represented himself to the Viceroy and this office, then the Consular officer here to be informed by the proper immigration officer and the sureties be required to forfeit the amount of the guarantees; requiring the merchant applicant to produce all the records of his firm which might assist the consular officer in making a decision as to his eligibility to enter the United States.

7th, the Bureau of Immigration to send promptly to the Consuls, besides the latest rules and regulations pertaining to the exclusion of Chinese, copies of all Treasury Decisions, Attorney General's opinions and other matter relating to

6.

special cases that the Consular officer may act promptly, intelligently and decisively in cases presented.

8th, The said Bureau to inform the Consul of the reasons why any person bearing a visaed section six certificate has been rejected and refused admission to the United States.

9th, In the case of students the applicant to be thoroughly examined by the Board of Education in the province where he pursued his studies and that the said Board report thereon to the Viceroy and this office.

10th, that a white American citizen of undoubted honesty and good character, and, if possible, possessing a knowledge of the Cantonese dialect of the Chinese language, be deputed to conduct and have charge of all examinations of applicants for section six certificates; that the said agent be a part of this Consulate General and as such subject to the instructions of the Consul General who will finally pass on all applicants and sign all certificates.

Mention is made in reply No. 9 to "agents and brokers". A description of the methods resorted to on the part of these "brokers" in attempting frauds on this office is given in my despatch of October 6th last to which I beg to refer.

I have the honor to be,

Sir,

Your obedient servant,

[signature]

Consul General.

OFFICE OF THE

THIRD ASSISTANT SECRETARY.

CONSULAR BUREAU.

Mr. Carr

I believe this circular was sent out at the request of The Bureau of Immigration. Let them have a copy of both these despatches.

H. W. D. T.

No. This for the Secretary

No. 107.

AMERICAN CONSULATE-GENERAL,

Canton, China, December 26th, 1905 .

MR. Julius G. Lay,

TO THE DEPARTMENT OF STATE.

SUBJECT:

Death.

Ans by Inst
Feby 19/06

ABSTRACT OF CONTENTS:

Reports the death of Mr. Chauncey Percival Staines.

No. 107

AMERICAN CONSULATE-GENERAL,

, 1905.

THE HONORABLE Robert Bacon,

THE ASSISTANT SECRETARY OF STATE,

WASHINGTON, D. C.

SIR:

I have the honor to enclose, herewith, form No. 192 reporting of the death of an American citizen, Mr. Chauncey Percival Staines, who died of acute dysentery, at Government Civil Hospital, Hong Kong, on the 20th of December, 1905.

The deceased was in the service of the Chinese Imperial Maritime Customs and at the time of his death was a watcher on the out-door staff of the office at this port.

I have the honor to be,

Sir,

Your obedient servant,

Julius G. Lay

American Consul General.

Enclosure:

Death Report.

(FORM NO. 192.)

REPORT OF THE DEATH OF AN AMERICAN CITIZEN.

Consular Service, U. S. A.,

Canton, China, December 21st 1905.

Name: Chuncey Percival Staines

Native or naturalized: Native

Date of death: December 20th 1905

Place of death: Government Civil Hospital, Hongkong

Cause of death: Acute dysentery

Disposition of remains: Protestant Cemetery, Happy Valley, Hongkong

Local law as to disinterring remains in case it is desired to bring them home:

None

Disposition of effects: Upon receipt of his personal effects from the Deputy Commissioner of Customs here, will write his home address regarding their wishes as to disposition etc

Address of family: # 332 E. 60 St. Chicago, Ill. U.S.A.

Family notified:

Accompanied by relatives: No.

This information, inventory, accounts, etc., recorded in Miscellaneous Record

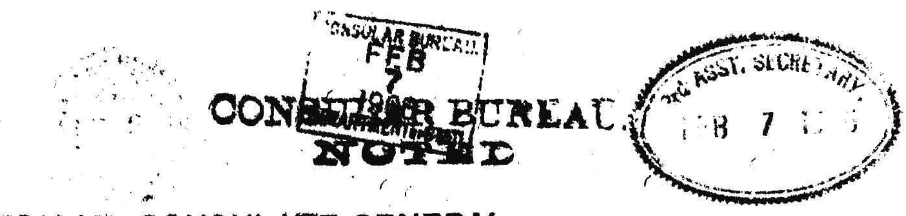
Book II page 350

Remarks: He is reported to have left little money, but many debts. His personal effects are scarcely worth mentioning

[SEAL]

[signature]

Vice & Deputy Consul of the United States.



No. 108.

AMERICAN CONSULATE-GENERAL,

Canton, China, December 26th , 1905.

MR. Julius G. Lay,

TO THE DEPARTMENT OF STATE.

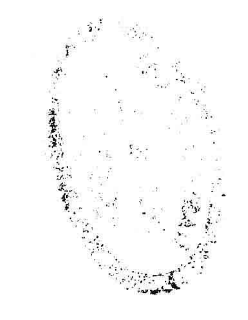
SUBJECT:

Marriage.

Reply forw Feby 3/06

ABSTRACT OF CONTENTS:

Reports the marriage of Joe Yuke to Tso Ka Yuk.



No. 28

AMERICAN CONSULATE-GENERAL,

Canton, China, December 26th , 1905.

THE HONORABLE Robert Bacon,

THE ASSISTANT SECRETARY OF STATE,

WASHINGTON, D. C.

SIR:

I have the honor to enclose, herewith, a certificate of the marriage in the presence of the Vice & Deputy Consul General at this Consulate General on the 23rd instant, of Joe Yuke of Marysville, California, to Miss Tso Ka Yuk of Canton, China, by the Rev. C. A. Nelson of the American Board Mission, Canton.

A similar certificate has been furnished each of the contracting parties.

I have the honor to be,

Sir,

Your obedient servant,

Julius G. Lay

American Consul General.

Enclosure:

A Marriage Certificate.

Form No. 87.

CERTIFICATE OF MARRIAGE.

Consular Office of the United States of America,

Canton, China, December 23rd 1905.

I, Percival S. Heintzleman, Vice and Deputy Consul General of the United States at Canton, China, do hereby certify that, on this 23rd day of December A. D. 1905, at the Consulate General in the city of Canton, China, Ise Yuke aged 35 years, born in Marysville, Cal, and now residing in Canton, China, and Tso Ka Yuk, aged 19 years, born in Canton, China, and now residing in Canton, China, were united in marriage before me, and in my presence, by Rev. C. A. Nelson who is authorized by the laws of American Board Mission to perform such a ceremony.

IN WITNESS WHEREOF I have hereunto subscribed my name and affixed the seal of my office at Canton, China, this 23rd day of December, A. D. 1905, and of the Independence the United States the 130th

[illegible]

Vice & Deputy ~~American~~ Consul General.

Fee one dollar. To be issued in duplicate.

FILE



No. 116.

AMERICAN CONSULATE-GENERAL,

Canton, China, December 26th, 1905.

Ans. Feb. 15/06.

MR. Julius G. Lay,

TO THE DEPARTMENT OF STATE.

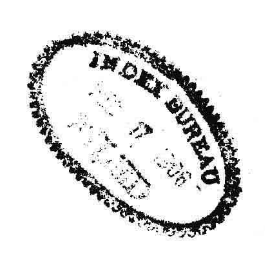
CHIEF CLERK
FEB
12
DEPARTMENT
OF STATE.

SUBJECT:

Assignment of Mr. Cheshire
to Canton.

ABSTRACT OF CONTENTS:

Confirms telegrams and Department's instructions, recites observations thereon, and report efforts put forth to suppress boycott and maintains termination of the boycott in sight.



NO. 6

AMERICAN CONSULATE-GENERAL,

Canton, China, December 26th , 1905.

THE HONORABLE Robert Bacon,

THE ASSISTANT SECRETARY OF STATE,

WASHINGTON, D. C.

SIR:

I have the honor to confirm the following cablegrams sent and received and to acknowledge receipt of the Department's instructions No. 22 of November 10th, regarding the assignment of Mr. Cheshire to duty at this office to report on the boycott and to assist me in a consultative and advisory capacity.

"Canton, December 19th, 1905.

Secstate,

Washington.

Cheshire's presence not wanted, clerical help required.

Sgd. Lay."

"Washington, December 20th, 1905.

Lay,

Canton.

Cheshire goes to Canton under special orders from the Secretary of State. See his telegraphic instructions of November 10th. You will render him every assistance in your power.

Sgd. Root."

While my personal relations with Mr. Cheshire have been the best, his assignment here especially at this time has created much talk, unfavorable to me not only among the foreigners and Americans but the officials, who conclude that the Department does not approve of my work here and has therefore sent to Canton another Consul General in whom it has more confidence.

I have devoted all my time this summer to the study of the boycott, and have taken the greatest pains to keep in touch with each phase of the situation and report it promptly to Washington and Peking and I believe I know more about the subject than those who have not been on the spot. While I have not the

advantage of a knowledge of the Chinese language, it is a question whether a Consular Officer in China who has lived here long enough to acquire a thorough knowledge of that language does not become too pro Chinese to view situations through American spectacles, at least this is the contention of many old residents in China and admitted by several foreign officials. I have tried to cultivate friendly relations with the Viceroy and his subordinates as also their good will, in spite of their insincerity in this boycott movement.

The position of Consul General here is not a lucrative one and it has been necessary for me to draw largely from my small private capital to make both ends meet in order to maintain the dignity of the position, and try to increase our prestige in South China, and in a small way to try and build up a decent reputation for this office and our people in this part of the world where our reputation had fallen so low upon my arrival here as to be a disgrace to our country. The only recompense that a Consul at Canton can expect is a certain amount of credit for doing what there is to be done to the satisfaction of the Department, and gain the respect and confidence of those with whom he has relations here. The Department will thus realize how great was my disappointment when I learnt that another Consul General was coming here to share the fruits of my endeavors, and I believe the Department will appreciate my just ambition to get all the credit that may be rightfully due me, and will likewise understand my reluctance to share any of the responsibilities that attach to this office.

I have felt the position I am placed in keenly, but shall carry out to the letter the Secretary's instructions to render Mr. Cheshire every assistance in my power as long as he is here.

I am, Sir,

Your obedient servant,

Julius G. Lay

Consul General.



No. 29

AMERICAN CONSULATE-GENERAL,

Canton, China, December 27th , 1905.

Mr. Julius G. Lay,

To the Department of State.

Subject:

Acknowledgement of Circulars.

Abstract of Contents:



No. 109

AMERICAN CONSULATE-GENERAL,

Canton, China, December 27th , 190 5.

THE HONORABLE Robert Bacon,

THE ASSISTANT SECRETARY OF STATE,

WASHINGTON, D. C.

SIR:

I have the honor to acknowledge receipt of the Department's despatch of the 14th ultimo enclosing copies of a form to be employed in making a semi-annual return of the ordinance supplies on hand in this office and to reply that the instructions contained therein have been carefully noted.

I beg further to acknowledge receipt of the Department's Circular of the 1st of November last entitled "Efficiency Record of Consular Officers", a copy of the same circular has been received by Mr. P. S. Heintzleman, the Vice & Deputy Consul General here; also by Mr. Tsang Chue Sun, the Interpreter to this Consulate General.

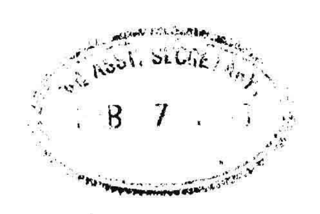
I am, Sir,

Your obedient servant,

Julius G. Lay

Consul General.





No. 110.

AMERICAN CONSULATE-GENERAL,

Canton, China, December 27th , 1905 .

Mr. Julius G. Lay,

To the Department of State.

Subject:

reporting the visa of two Chinese Certificates

to C & R

Abstract of Contents:

Reports the visae of two section six certificates of Messrs. Lee Wing; Leung Kwong Cho.

NO. 2

AMERICAN CONSULATE-GENERAL,

Canton, China, December 27th , 190 5.

THE HONORABLE Robert Bacon,

THE ASSISTANT SECRETARY OF STATE,

WASHINGTON, D. C.

SIR:

I have the honor to inform the Department that I visaed today two section six certificates issued by the Viceroy in favor of two Chinese subjects, by names, Lee Wing and Leung Kwong Cho.

Both gentlemen are en route to the United States as students. Mr. Lee Wing goes to Portland to study English and then take a course of study preparatory to entering one of our schools for higher learning. The father of the applicant resides at No. 143 2nd Street Portland where he has $10,000°° Mexican invested in general merchandise business. The father will provide for the support and maintenance of the son while at school in America.

Mr. Leung Kwong Cho has been a student in the Chinese classics for the past fifteen years, and for a period of four years immediately prior to his application for a section six certificate he has been a student in the Canton Military College, which is situated in this city.

During the year he has been graduated from the above College and now applies to go to New York city to enter a military school to continue his learning; upon completion of his studies he will return to China when he will receive a commission in the army here. The correctness of the statements of this gentleman has been vouched for by the Superintendent of his Alma Mater. The father of the applicant is known to be worth $300,000°° Mexican and

the son will bear a letter of credit for $10,000.00 Mexican.

Further, I have examined these applicants personally as well as their securities and am satisfied that they are members of the exempt class, and as such, entitled to enter the United States.

Mr. Lee Wing will sail for Portland per S. S. "Empress of China", leaving Hong Kong on the 10th proximo while Mr. Leung Will sail per S. S. "Siberia" for San Francisco leaving Hong Kong March 6th, 1906.

The certificates in question are numbered 36 and 37.

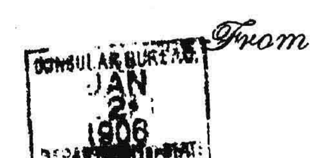
I am, Sir,

Your obedient servant,

Julius G. Lay

Consul General.

TELEGRAM RECEIVED IN CIPHER



From Canton

December 30th, 1905.

Rec'd. 9:40 A. M.

Conf'd Jany 4/06



Secretary of State,

Washington.

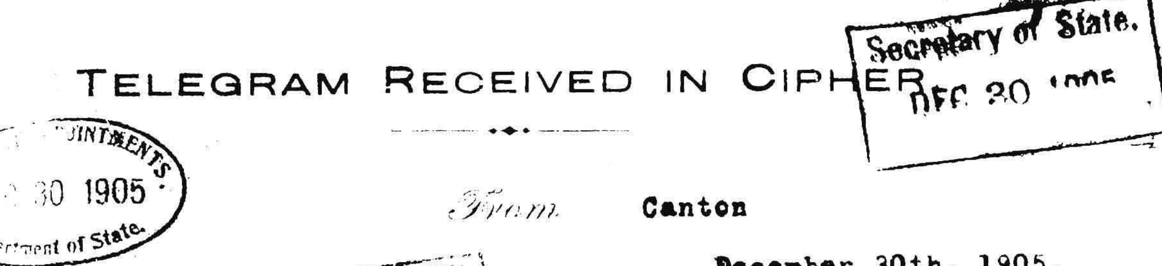
Viceroy cabled Chinese Minister Washington, 20th, that Viceroy approves twelve conditions already cabled Sun by American merchant, and if the Government of the United States will accept same, Viceroy will try to stop boycott and punish agitators.

LAY.



Deciphered by ~~the Chief Clerk's Office,~~

C. R. D.



TELEGRAM RECEIVED IN CIPHER

From Canton

December 30th, 1905.

Rec'd. 3:50 A. M.

Secretary of State,

Washington.

Careful examination records it is clearly shown every effort has been made Lay to suppress boycott. My opinion is that the Viceroy alone responsible. Should he (be?) removed. Full report by next mail.

CHESHIRE.



Mr Denby
To get other papers
relating to the boycott &
put together & give Denby
his opinion

DEPARTMENT OF STATE.

Second Assistant Secretary's Room.

MEMORANDUM. Dec. 30 - 1905.

Dear Mr. Bacon

As I said yesterday, I think a demand to remove the Viceroy would endanger the material reparation for the murders at Liang Chow which China seems willing to give.

The murder of the missionaries and the Canton boycott have been so far lumped together in our treatment of the complaints that I do not see how we can separate them now and demand the Viceroy's removal because of failure to suppress the boycott. It is doubtful if any Chinese authority could do that. But if it be shown that the Viceroy has affirmatively promoted the boycott, that would be another question involving the friendly relations of the two countries. We could not tolerate an unfriendly demonstration by the Emperor's Viceroy than we could if done by the Chinese Government itself. But this phase should be kept distinct from the murder cases. AAA

... with #115 from Canton Dec. ... 5/4053

Board of ENQUIRY into the circumstances attending the murder American missionaries at Lienchau on the 28th. October, 1905.

First sitting held at the American Consulate General At Canton on the 8th. November, 1905.

Present:- Hon. J.G.Lay, American Consul General, Lieutenant Commander G.R.Evans, Lieutenant Commander D. E. Dismukes, and Taotai Wen Tsung Yao.

... Snewin, stenographer, and Wang Ki Tang, interpreter, were duly sworn according to law.

Dr. Edward Charles Machle deposed:- Hon. J.G.Lay, Consul General at Canton. Hon. Sir:- I herein give to you in a few words an account of the troubles at Lienchau ( ). We arrived at ( ) Lienchau on the morning of the 27th. October and on that day our houseboat was partially unloaded. On this day I was spoken to by several in regard to the boycott.

By the Board.- Who spoke to you in regard to the boycott?

A.- Some of the Chinese; ordinary Chinese coming along.

Q.- You dont know who they were?

A.- I dont know personally who they were. They said the Americans and their goods were not liked and I answered "It is alright now, In canton the merchants are buying oil". I was approached on the boycott question by all with whom I spoke that day both on the road and the houseboat. Even on my way up the river a shopkeeper who had purchased a few books of me said "If you are an American I want you to take back these books and give me my money". So I thought the boycott must have been pretty widely circulated and discussed to be so uppermost in the minds of the people, who were not even merchants.

Q.- Where was that?

A. At a place called Taiwan ( ) about 70 miles below Lienchau ( ).

Q.- On the river?

A.- Yes. People I talked to did not show any particular

2 2

symptoms of angriness when the spoke of the boycott, but I felt there was not that willingness for genuine friendly gossip, and then too when one has in mind that we foreigners were several times threatened with death and that last year a time was set for burning our buildings and taking our lives one cannot help feel there was a general unrest among the people. There was in fact 2 years ago a general uprising among the people against the Lienchau ( ) official against the detention of a man he had arrested. He had to release him to save his life. At that time a man came to me and said "Dr. Machle they contemplate killing you all and burning down your houses".

Q.- Did you go to the prefecture and report that at the time?

A.- I did not do so then. It would not have been any particular use. He himself was afraid of the mob. They had burned down some of the houses of the gentry. He had arrested a few of the monied people. It seems the people did not want a lottery there and evidently the head official had received orders from the Viceroy to permit these men to open a lottery and it was his duty to do so and he tried to do so but the people rose up and broke down the city gate and went to the yamen and demanded the release of certain of the gentry. It was on the 28th.October that the present trouble began.

Q.- 1905?

A.- Yes.

Q.- When you speak of the present trouble to what do you allude?

A.- With regard to the killing and burning at the present time. We arrived there on the 27th. October and the next morning partially unloaded the boat, and on the 28th. on my way to the men's hospital at 9.00 a.m, I passed by a Chinese temple having matsheds erected partially in front and to one side of the temple for the ceremony ta tsiu ( ).

Q. What is that?

3

3

A. The celebration of All Souls Day. Idol celebration and so on.

Q. In the matsheds?

A. Yes, I noticed that the shed on the side of the temple was on mission property. Not wishing to enter the temple to disturb their worship I picked up near the roadside three of six small cannon.

Q. Do you mean paper cannon?

A. No. Six small cannon with iron bands around them. They are used to fire little bits of things. They had six of them and one small boy was firing three of them. The boy who had charge of them went into the temple as I asked him to tell the old men to come out as I wanted to see them. I then walked slowly in the direction of the men's hospital nearby just adjoining. The little boy who had charge of the cannon went to the temple to call out three old men to come to me. I had said to the boy "Tell three old men to come to me, I wish to see them". Three old men and some younger men, about a dozen, came out. The younger men were very uneasy and one or two had tridents or spears. I walked slowly to the hospital expecting the old men to come on.

Q. Carrying the cannon with you?

A. Yes. Seeing the old men did not come in I went to the hospital gate and entered in the following conversation. I said to the old men that last year you promised the official to whom I appealed to not to put up your ta tsiu ( ) sheds on mission property again. I will tell you about last year's affair in order not to mix it up. I said that infront of the temple you may ta tsiu ( ) all you wish to for it is no concern of mine, not being on mission property.

Q. You may ta tsiu ( ) means All Souls Day.

A. Yes. I said you may worship in front of the temple all you wish to on your own property. That does not concern me. But please hereafter do not put your sheds on our land. It is just this way. Suppose you had a piece of property and I should go and build a chapel upon it you would not like it, and certainly would not give your consent. Why? Because you do not like chapel services

4 4

but like ta tsiu ( ). I like chapel services and as in my religion we do not have ta tsiu ( ) I do not like it that you build your sheds on mission property. The people who had gathered said "Dr. Machle's words are fair and just".

Q. This place is just outside of the hospital, and a great many people were collected?

A. Yes. One lot came out of the temple with the three old men, perhaps a dozen altogether, and the other lot gardeners and so on, came to look on and listen to what was said.

Q. How many were there?

A. More than a dozen. Twenty at the most. One old man of the three acting as spokesman said, "this is our last day. In the afternoon we have our great feast and then we will take the shed down and not put it up again hereafter on mission property. I said "If that is the case that this is the last day and you old gentlemen promise not to repeat the offence this affair is settled forever". I then told my medical assistant who was there at the time to hand back the three small cannon. All seemed pleased and satisfied and turned round to go away. When I was about to enter the hospital gate to see the patients a great crowd came down the road from an opposite direction from the temple with swords, halberds and a revolver. They must have known about this affair because one of them who had come out of the temple as I was talking to the old men ran rapidly in that direction from which afterwards these other men came.

Q. There was nothing you had done to induce him to run away?

A. No. Nothing at all. He evidently wanted to talk to the other about it.

Q. About what? There was nothing done.

A. About taking the cannon and the rest of it.

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Q. And about protesting against the building.

A. It was all done very hastily. We were friends or had been so. After telling my medical assistant to hand back the cannon, I turned round and heard the foremost of the men say "You have stolen our cannon". This man had evidently remained there. They knew I would do nothing of the kind. I had done many things for them- The hospital is there and they had known me for 16 years. They evidently wanted an excuse to do something. I said "Friend I do not do such things" and told the facts given above in regard to the three cannon. The old man with the cannon hearing the noise turned round and came back to the twenty odd men and said "everything is settled and there is nothing the matter; go away; see, here are the cannon which have been given back". The old man told me to go into the hospital as the affair was settled. This I was about to do when I saw Dr. Chesnut talking to the men. I went to her and told her to return to the women's hospital. Just then a man rushed from the crowd of about 30 men and aimed a revolver at my heart about three or four feet away from me. I looked into his eyes and saw he was bent on murder. He lowered the revolver for a moment and then brought it up again to the level of my heart.The old man took me by the arm and led me to the hospital gate.When just entering a ruffian hit me a blow on my left elbow with a large bamboo pole. I went into the dispensary when stones and broken bricks were thrown. Just by the partially opened door one rebounded and hit me in the face, and several bricks entered the door.On my way to the dispensary I heard the old man say "It has been settled so you must go away". Mr? Gookim, an American citizen, from Honolulu, was with me at the time. He was stabbed in the ankle by a sharpened bamboo pole. He had nothing to do with the affair at all. If they had anything against anybody it would be against me for taking the three cannon.

Q. This gentlemen who was stabbed did he say anything?

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A. He was talking to the crowd. He thought that perhaps the people would not understand Cantonese if they were Hakkah( ) speaking.

Q. Do they understand Hakkah? ( )

A. Yes.

A. Are they all Hakkah.( )

A. Yes, it is a Hakkah ( ) region. Commercially they speak in the Cantonese, so that wherever I went I never had any trouble to find a great many people who knew Cantonese.

Q. Was any remark passed by the man who stabbed this American gentlemen? Did you get any impression what the man's motive was in stabbing him. Did they say anything at the time or afterwards?

A. No.

Q. I mean the man that stabbed the American?

A. He said "kill" or "shat" ( ) all the time. This one expression they get off very frequently when they are wild.

Q. Was this gentleman dressed in foreign clothes?

A. Yes.

Q. You dont all dress in foreign clothes there?

A. Yes.

Q. Like I am?

A. Yes. I had to dress in these clothes. I lost all I had. I am not accustomed to Chinese clothes. The throwing of stones suddenly ceased and the mob dispersed as I thought. Everything seemed to be quiet, a few stones, that is all were thrown. In a few minutes Mrs. Machle and the Rev. John Peale rushed into the men's hospital asking what is the matter.someone had told Mrs. Machle that I had been mortally wounded. Our compound is some seven minutes walk from the hospital. Someone had run on evidently and told Mrs. Machle that I had been injured and she came down to me to see what was the matter. They told me that Dr. Chesnut was at the gunboat at the other side of the river. I had just told her she had

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better go to the hospital, the women's hospital, but instead of going there she must have taken the road leading to the yamen.

Q. How far is it to the yamen.

A. About a li. (   )

Q. She had to cross the river to get to the yamen?

A. Yes. After remaining a short time at the hospital and looking at the guard boat Mrs. Machle, Mr. Peale and myself went back to the mission homes on a hill about seven minutes slow walk from the hospital. It seems that Dr. Chesnut wished to notify the official and had taken a road that led away from the crowd so as not to be seen, but she was observed when about to cross the small footbridge. The mob ran after her throwing stones and yelling "shat, shat". She was taken by the soldiers of the guard boat on to the boat.

Q. That was reported to you by whom?

A. By Dr. Chesnut afterwards.

Q. Who saw this?

A. Mrs. Machle, Mr. Peale and those of the mission houses; from the hill we can look right across at the guard boat.

Q. And they reported this to you as having seen it?

A. Yes.

Q. As having seen her go aboard the guardboat.

A. Yes.

Q. And she told you afterwards.

A. Yes. Even there stones were thrown and the canvas cover of the boat was torn in many places by the missiles. The people were angry and the soldiers tried to save her. I sent my card to the Yamen asking for help. I sent it by a man who waded across the river away from the mob.

Q. When did you do this, doctor.

A. As soon as I got to my house I went to my room.

Q. How long after you had the demonstration at the hospital did your card arrive at the yamen.

A. You see we were three or four minutes looking out of the

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te and it took about ten minutes to get up there.

Q. How long was it from the time you terminated your conversa-
on with the old men to the time you sent off your card?

A. It must have been a ,atter of 15 minutes, I suppose.

Q. How long would it take the runner to reach the yamen with
ur card?

A. It would take him if he hurried 15 minutes.

Q. Was it your special object to go home to get a card or was
your usual time to go home?

A. One of my objects in going home was to get a card.

Q. You went to your home to get a card to make sure that the
ficials would be notified?

A. Exactly.

Q. Who did you leave at the hospital when you went home?

A. That gentleman there. He is my medical assistant.

Q. Where did Mrs. Machle and Mr. Peale go when you went to the
USE? for your card?

A. They went with me.

Q. This man that you sent with your card was he one of your
n men?

A. He is in my hospital and is a very trusty man. He has been
ith me years and years. He delivered the card with haste. The
fficials went to the mob and then came to us on the hill saying
Do not be afraid; all is settled#. Now of course, I don't know
ow the officials went to the mob because I could not see the place
rom my residence.

Q. Then the mob had collebted again in front of the temple
fter you went to your house.

A. I dong know.

Q. You dont know where the mob was at that time?

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A. I dont know whether the mob went back or not. That gentleman knows more about it. Dr. Chesnut was brought back over the river to the hill, the mission property, by soldiers. An official wished to take her to the yamen, but she said "No, if we are to be slaughtered I wish to die with the rest". She knew what they were saying and that they intended to kill her. She would not go to the yamen. Shortly after the encouraging words of the officials Mr. and Mrs. Gookim with their three children and Mrs. Chu ( ) with one child came to us from the women's hospital saying that the mob was looting the women's hospital. Mr. Gookim had a sword cut upon his forehead. These people are American citizens from Honolulu. They said all their things had been taken by the mob.

Q. Where are these persons now?

A. At Lienchau ( ). They had to flee for their lives. Mrs. Gookin was loaded down with jewels. Mr. Gookim was an interpreter at Honolulu for many years. He is a Chinese and has been in all the great cases in Honolulu and so on as interpreter. His wife was loaded down with jewels and she had to part with them and he was able to get away. They left one child behind them who somebody rescued and carried to their house.

Q. Were they in foreign clothes?

A. Yes. He was in foreign clothes. The children were too. I think Mrs. Gookim was not. When she came a year or two ago she was studying under Dr. Chesnut and her husband had just arrived with me. He had come over to see his family. He had been there for one day. She put on Chinese clothes from the time she arrived, but the children were in foreign clothes to a certain extent. In the looting of the women's hospital the mob came upon the skull of a child and the bony pelvis of a woman bought in America and used by Dr. Chesnut for demonstrations in obstetrics. The child's head was exhibited to the mob outside and the rowdies said "see what the doctor does.

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she kidnaps kills, and boils children.

Q. Who heard this?

A. That gentleman there. He went out and listened and listened and they recognised him. This is Mr. Li ( ); he speaks Mandarin ( ). While the women's hospital was burning - I think it was burning - I am not sure, they looted the men's hospital. Several anatomical and pathological specimens were discovered. One a disemboweled monkey; another a child with placenta; another a foetus a few months old. These were in alcohol in separate earthenware jars. These specimens with the child's skull were placed upon a round bamboo tray carried on a bamboo pole wetween two men who were preceded by a man beating a gong saying all sorts of abominable things about us as "See the foreign devils who kidnap, kill, boil and disembowel children". These specimens were carried through the main streets of the city. Soon as many as 6,000 people gathered at the men's hospital. The building was then fired and the mob made a rush for the mission houses on the hill about 7 minutes from the hospital.

Q. Of course you did not actually see that?

A. Mr. Li ( ) followed the mob and heard a great deal of what was said. The officials seeing both hospitals burning said "Do not fear; they will not come up here".

Q. When did the officials arrive?

A. They were on the hill before the firing of the women's hospital.

Q. They did not make any attempt to go down when they saw this affair?

A. They remained there. They had gone before, and what knowledge they got from the mob I could not say. From what that gentleman says, who heard it all, the Yaufu, ( ) the military colonel, went ~~first and~~ pleaded as a father does with children. That is the Chinese idea. He asks them not to do it; it is not right. After him came the head civil official.

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Q. How long after you sent your card to the yamen did they come ccording to your report? Did they go down at once presumably to the ospital?

A. That I cannot say; I dont know.

Q. Approximately?

A. Some of the others may know.

Q. After you went home to send your card what did you do?

A. I stayed at my house.

Q. Until when?

A. Until the mob came.

Q. Until the officials came?

A. Yes.

Q. What officials came to you?

A. Two civil officials and three military officials. The Poting, ut-civil official; the Yaufu, or colonel, the Chungfu, or major, he shingshau, or chief of police, and the Chingtong, the chief of he civil officials.

Q. Have all of the officials remained there as fas as you know?

A. Yes. The Yaufu (   ) went down to Yeung Shan (   ) ut has since returned.

Q. They were all standing with you at your house before the urning?

A. Yes.

Q. And they were with you when the mob advanced from burning nd looting the buildings toward your house?

A. Yes.

Q. Did they ask you to go away?

A. Not at first. They said "Dont fear; they dont dare to come ere. Perhaps you would like to go to the yamen". I said "I am in our hands. I have done as you told me".

Q. At the time this mob was there, there were with you the five officials standing out there at the entrance, Mrs. Machle



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and Mr. Peale and who else.

A. Dr. Chesnut, Mrs. Machle and Mr. and Mrs. Peale were on the second floor of my house.

Q. You were all in this house?

A. Yes, practically in one house. We had all gathered there.

Q. You began to consider the situatios was very serious?

A. Yes.

Q. You had calculated the situation was very serious although you did not anticipate they were going to burn your property?

A. No.

Q. After you got to your house you saw the smoke and learned they were burning the hospitals. You thought it was a question of great seriousness and probably of life, but having these five officials with you you thought they should be a sufficient guarantee for personal safety inasmuch as they were remaining there with the intention of pacifying the mob?

A. Yes. While the men's hospital was burning they came to me and said "Do not fear they will not come up here. Perhaps you would like to go to the yamen".Q

Q. They did not mention about having sent soldiers to prevent them from burning the house?

A. All the soldiers who had come with them, and there were only 18, policemen practically, were on the front with the officials.

Q. These men were right there?

A. Yes.

Q. They were not where the buildings were burning; they were not there?

A. They had been there, but had come up. Nothing was being burnt at the time. They were on the hill before any burning began.

Q. They were unharmed?

A. Yes, The officials seeing both hospitals burning said "Do not fear they will not come up here. They dare not. Perhaps you would



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like to go to the yamen. We will order a boat and take you across the river and then to the head officials yamen". While waiting for word that the boat was ready for us--

Q. You acceded to that?

A. Yes.

Q. And also the 7 missionaries?

A. Dr. Chesnut was there. All the seven in my house. Six were upstairs in my rooms and I was down stairs.

Q. No one touched her?

A. (No answer).

Q. You mentioned her conversation on the police boat. You did not mention incident to her return.

A. I said the soldiers brought her back.

Continuing the witness said:- While waiting for word that the boat was ready for us a runner came announcing that the mob was coming to the hill. I informed the other missionaries who were on the upper floor and suggested leaving the premises and taking the road to Sam Kong, (   ) 10 miles inland. The runner had to pass the officials; they knew the mob was coming. They let the man pass and I entered the house and called to the 6 upstairs that it would be best for us to leave the house and take the road to Sam Kong, (   ).

Q. What runner was this? One from the crowd?

A. I suppose so. Perhaps he was one of the residents or some one interested in us who had been watching the mob and ran ahead to tell us.

Q. Have you seen him since?

A. No.

Q. You dont know where he is?

A. No.

Q. You would not recognize him?

A. No.

Q.

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Q. You did not think then of remaining under the protection of these five officials did you?

A. No. The five officials were there, they knew they were coming up the hill. I talked to them as well, and they had ample opportunity to come up and protect us at the house.

Q. You did not wait until the mob had got up to you?

A. No. I could hear the mob. When about to leave Mr. Peale suggested his revolver, but the ladies objected to his carrying one. Mrs. Machle brought down a large picture of her father and she was carrying it out when I said "That wont do" and she gave it to a little boy to put in the horse stable and hide it. We went round to the horse stable and gave the officials ample opportunity to say if it was necessary to protect us. A Christian came to us when we went round to the horse stable and I was talking to my hostler and asking "Where are the horses?" and whether they were saddlrd and when he that they were , I requested the ladies to get on the horses and make a run for Sam Kong (   ) and we would follow. They said there were not enough horses and they did not think that the mob would be so wicked as to kill them. They said "If we just go away from this place and they dont see us it will be alright". The Christian said "Come with me; I will take you to Ho Chun, (   ), a village not far from our house. He said "I will take you to the boys school there and they will protect you". Mr. and Mrs. Peale had gone on ahead and I thought it would not do to go to the school as there were 40 students there and I thought that if the mob came they might destroy the young students besides. I said "We will take the road to Sam Kong, (   ). As we turned round to come back the mob must have entered the gate. To get to Ho Chun (   ) we had to go over in there and so we turned bach and went to the horse stable

Q. Why did you decide to leave this place at the time. The officials were there and they had suggested going to the yamen and you had stated you were intheir hands. Now I want to understand why you lost confidence apparently in their ability to protect you and decided to go to Sam Kong ( ). Why did you not remain with the officials?

A. Because the officials knowing the mob was coming made no attempt at all to come to us. They remained there at this corner and kept on talking together as though they were petrified with fear and could not move.

Q. You must have thought here you were and your family in this house and you must have thought that they were waiting to meet the mob and it was not necessary for them to withdraw from the gate to where you were. They were between you and the mob.

A. The mob was 6,000 strong.

Q. Did you realize after you heard the mob coming that it could be impossible for the officials to help you?

A. I felt that they had not done anything when the hospital was burning. They could have taken the road round to the hospital and gone down to them and talked to them and prevented the mob from coming up.

Q. You lost confidence in their ability to assist you?

A. Yes, I was waiting for them to tell me the boat was ready. You will see later how I came back to the hospital.

Q. That is the point. After you had left the house you changed your mind and thought it would be better to return to the house and again place yourself in the hands of the officials.

A. No. I knew that in going to Sam Kong ( ) we had to go by the horse stable.

Q. Did the Prefect suggest to you that he had chairs ready and ask you to get into his chairs and the colonel suggest to you or some of your party that he had a gunboat ready and ask you to come on board?





A. No. they asked me whether we were afraid and would like to go to the yamen. I said "Iam in your hands". He said "I will send for a boat for you to get you over".

Q. Did he say he would let you know when a boat came?

A. No. I knew it was no use now in waiting for the boat to come. We went towards Ho Chun ( ) away from the road as I thought it would be wise to go into the country.

Q. You had to retrace your steps?

A. Yes, into the compound. Now comes a very important point. The man whom we thought was from the yamen said he was to take us to the boat mentioned above? This man I saw with the officials and I thought all along he belonged to the yamen. He was there while they were talking and listening to all they said. He did not talk with them. It turns out that this fellow belongs to what they call the Sam Tum Wai, ( ), the robber clan or the Triad Society.

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Q.- Did the officials see him?

A.- Yes, the officials saw him. They might not have recognized him.

Q.- Did they see him in conversation with the officials?

A.- No.

Q.- You get the impression that he was connected with the yamen?

A.- Yes, and he was of course working with the mob.

Q.- Does it come out later on your reasons for thinking he was a member of the Triad Society? How do you know that?

A.- The Christian that wanted to lead us away and I refused to go had come back with us to the horse stable and he heard this man say this thing and he knew the man and said he belonged to the Sam Tun Wai, ( ).

Q.- The officials apparently spoke to you about going to the boat and this man who belongs to the society heard this and took advantage of it to induce you to go away to kill you.

A.- Yes. He led us to the river side where two small skiffs were used as ferry boats.

Q.- In spite of what your Christian told you you thought it wise to accompany him to the boat?

A.- I thought everything was quite right. It was only after I looked into the matter that I was told he belonged to the Sam Tun Wai, ( ). One of the ferrymen pretended to cross the river but when he reached the middle of the stream he turned back. He did this twice and this Triad Society, ( ) man was standing there. Whether he made any attempt to call the boat I don't know. He waited a little longer but he did not come.

Q.- There were 7 of you on the bank.

A.- Yes. I said we had better take the Sam Kong, ( ) road as I then realised that he was only helping the mob to destroy us. As we turned around to go away and had walked a dozen paces one of the party said " The boat is coming over ". The boat came

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a part of the way across and turned round again. They were trying to keep us there. I said " This wont do; they are helping the crowd; we had better get out of it ". The Triad Society, ( ) man said " You cannot reach the boat; you come with me along this little path ". He then led us by a side path to a cave with a temple at its entrance. When he had get down a little hill, a Buddhist priest came out of the temple and said " Come here "; it will be alright in here; it will be safe ". As soon as we went in both of the Buddhist priest and this man asked for money. I said " I have no money; I think Dr. Chesnut has a little ". I noticed several 20 cent pieces drop from her handkerchief prefiously when we were hastening away. " Whether she will give you any or not I don't know ". Mr. Peale said " This is simply a trap. This Buddhist priest here is simply a Chinaman and will help the Chinese, and this other man seems to be helping them too ". He said " We had better get out of this ". I said "I agree; let us get on the Sam Kong, ( ) road ". We want out of the temple on to the Sam Kong, ( ) road. We want out of the temple and Mr. Peale led the way. He was about 50 feet from the temple steps alone and the rest of us some distance behind him. I was the last out and standing on the temple steps when there was a shout. A little boy or two who had run faster than the rest of them came up and said " Here they are " and cried out aloud. The mob was not very far behind. I said " I think it is too late; they will have us here; we had better go back into the cave ".

Q.- And these other men?

A.- Yes, they were there at the time. I waited until they had all gone in, and closed the door. Immediately bang went rocks and boulders against the door. The priest lighted a match and gave it to me. He said " You take that road into the cave-- the main channel-- and I saw he had a box of matches in his hands and I said " You give me all ". I went away down to the depths of that cave and past a little bit of an opening. I had to stoop to go in and

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I crawled in as far as I could. As soon as I got right in there I turned round but the others had all gone. Of course they had rushed to hide in different places. I did not hear one of them. When I got in a certain distance I called to Mrs. Machle as I would go to her and then find the party. It was rather an unfortunate thing that I did so because two men came in and saw me and said " Foreigner, have you got any money?" I noticed that one of them was carrying a taming stick and was evidently a villager. They asked me if I had any money and I gave them my pocket book. They looked at it and them threw it away. They said " Have you a watch and chain ". I said " Yes ". They said"give it to us". I gave it to them and they kept it. They than saw my compass and said " What is this and I said " A compass ". I said I got it from America. They said " Give it to us ", and I gave it to them. I also gave them my knife and told them that I had bought it in Hongkong for $4.00. They returned the knife to me. Both of these men then turned away and as they got to the end of the cave I heard the voice of one of them say " There is Nobody in here ". It was evident therefore that they intended to help me as soon as the could. They afterwards lighted some straw and I heard them say " Let's go to the pawn-shop " and I then knew they were going to pawn the watch. Long afterwards the people began to seek our lives. I waited in the cave and knew nothing of what was going on but that these men were seek- our lives. I don't know when the others were taken and killed.

Q.- Could you hear anything?

A.- Once I heard the jubilant shouts of the crowd which was repeated five or six times and I knew they had found some of our party. Dr. Eleanor Chesnut, 37 years of age, was first seized, stripped of her clothing with the exception of a narrow underwaist and brought out of the temple to a large tree.

Q. This information you got afterwards?

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A.- Yes. From my own table boy.

Q.- What is his name?

A.- Cheung Ah Kai, ( ).

Q.- Can he be found?

A.- Yes. He came down and can tell you all about the first three deaths. Mrs. Machle, just 46 years old on that day and her daughter Amy, about 10 years were brought forth to the tree. Neigher of the latter had yet been stripped of their clothing. After 15 or 20 minutes deliberation Dr. Chesnut and Amy Machle were taken to the river landing and thrown into the river. Seeing that Dr. Chesnut could swim and that the 10 year old girl Amy, had caught on the bushes and so did not drown, a fiend entered the river stabbed Dr. Chesnut through the chest and Amy Machle through the head with a trident. Others pulled out the bodies, took off the remaining clothing and shoes from Dr. Chesnut and gloated over her naked form, handling all her parts and even running a stick into her lower abdomen. Amy Machle was stripped also and both then thrown back into the river. Mrs. Machle was killed sitting on one of the great roots of the banyan tree near the front of the temple. She was talking to the people when a man picked up a large stone in both hands and threw it with all his force upon her head. She fell backwards and was then beaten on the abdomen by two other men; then stripped of all her clothing except a waist in the presence of the people, dragged while still breathing by her hair and arms to the river and thrown in. She was seen afterwards drawn out to the landing by others, her waist taken off, the entire body handled, kicked and pushed, the lower limbs raised and dropped. When this part of the mob had satisfied themselves she was pushed back into the river. About

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20 minutes after Mrs. Machles death, a jubilant cry from the rowdies announced the discovery of the Rev. John Peale and wife, to these in the temple. The cry was repeated several times outside that all might know that two more foreigners had been seized. Mr. and Mrs. Peale were stripped of all their clothing in the cave. Both were placed in a conspicuous situation outside the cave so all the multitude, 6,000 strong, might look upon their nakedness for at least 15 minutes. The Rev. Peale was killed first in Mrs. Peale's sight with a club by a heavy blow on the head, then pounded with stones, kicked and abused by many persons. He was then taken to the river and thrown in. Mrs. Peale in mortal agony, was last killed in like manner and thrown into the river.

Q.- Who did you get this from?

A.- I got it from these who had seen the latter part of it. My table boy saw the first three deaths.

Q.- Who were the others who saw the other deaths?

A.- I don't know. They could ~~be~~ easily be found. My table boy and my cook both knew about it.

Witness continuing said:- Miss Patterson and I were not discovered when the time for the great feast arrived at 4 O'clock.

Q.- Where was Miss Patterson. In some other part of the cave was she?

A.- Yes. A few of the mob remained to watch so that we could not escape. Sometime after this the Yaufu, ( ) came, I cannot exactly say when he came.

Q.- How long had you been in the cave when he came?

A.- When I first saw the Yaufu, ( ) it was 4 O'clock.

Q.- Did you recognize him by his voice or how?

A.- I did not recognize him by his voice.

Q.- You must have been a long time in the cave.

A.- Yes. From one till four.

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Q.- Did anyone come to interview you when you were seen to come out?

A.- Very likely some of those I took for enemies when I was in the cave may have been soldiers come for me. They had no uniform on and of course I could not recognise them from ordinary people and so I did not come out.

Q.- You were in such a situation then that you could see people without being seen?

A.- Yes. When I realized that I could be seen I felt my way further into the cave in the dark until I got into deep water, perhaps three feet deep. The walls were quite straight. At one place there was a little curve providentially and my body just fitted in and in order that I could not be seen by the mob I spread by pantaloons my vest and my white pith hat with mud, and getting down into deep water I was able to immerse my body perhaps three or four feet in the water in this little cave. I had one eye and one nostril out of the water to breathe. The men came into the cave 50 times or more. I knew that they would keep coming in, but presently someone came to the opening and said " Come out; I can't help you. Dr. Machle come out, I can't help you ". I made no reply and presently some of them came further in and I got into deeper water. They came within four feet of me when I was in the water. I could see them and I thought that surely they would spot me.

Q.- You did not know where the rest were.

A.- No. I heard them give an oath when they could not find us. They cursed and said " Surely there is another one". So I knew there was another one, but where these five who had been in the cave had gone out after I had closed the door and locked it I did not know. I knew there was one more in the cave besides myself they were looking for.

Q.- What induced you to leave the cave when you did?

A.- I was lying in this place immersed in water and I saw people



come in. I heard afterwards that soldiers were looking for me in that very place. The Yaufu, (   ) came in with a flambe and some soldiers. I recognized his garments and saw the embroidery and knew immediately that he was an officer from the yamen, (   ) and I came out. If they had killed the military officer and put on his garments they would have had me alright.

Q.- You took chances on his being an officer?

A.- Yes. I did not think they would have done such a thing.

Q.- You did not know that they had killed anybody?

A.- No, I did not. The official seemed very anxious to save a life or two because he felt if all had been killed his head would have come off. The soldiers afterwards fixed me up very much like a Chinese soldier, they gave me clothes and also a turban to wear and I went up to hurry out of the cave. While I was in there I noticed someone coming quietly towards me crawling along on his hands and knees. I reached out and seized both of his hands and he spoke in a friendly manner. I was afraid he might be an enemy and so I grasped both his hands. I knew that if he wanted to use them he could not do so. He said Miss Patterson is here. I said " She is where ". He said " I will take you too her ". He took me to an entirely different grotto, and through a small opening about fifteen feet deep, and along in there away down was Miss Patterson. It seems from her story that she, Mrs. Machle and my daughter Amy had gone into the same grotto, but they came to a projectiontion in the wallwhich narrowed the channel considerably. Miss Patterson was just able to slip by and stood down on the south side of the projection, but Mrs. Machle could not get by and had to remain on this side where she was seen and taken by the mob. A Chinaman went to Miss Patterson and told her he was a Christian. He was not, but if he had said he was not, she would not have gone with him. He then took her away down that precipitious place. Miss Patterson stood in two feet of water.

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Q.- How did he happen to be in the cave.

A.- He went in with the mob and pretended to be looking around for the people. He saw Miss Patterson and said " If you are seen and caught you will be killed; come with me ". He said something to me about Dr. Chesnut and Mrs. Machle which I could not quite take in on account of my nervous state-- something about his having seen them and Dr. Chesnut having asked him to save her. On my way out of the cave with the soldiers I met this man.

Q.- Did he take you to another part of the cave then?

Yes. This man came up to me and lighted me to where Miss Patterson was. The officer was pleased to think there were two lives he had saved. We went to the guard boat about seven O'clock and while we were going down to the river, 150 of these men after having feasted and taken wine were on their way to the cave to get us.

Q.- They knew there were two left, and they expected to find them?

A.- Yes. When the Yaufu, ( ) got there we were taken to the head officials residence, the sub--refects yamen and during the night there seemed to be some little disturbance outside, and I was told by Miss Patterson and the people in the yamen said that a number of men were looking around there in the early part of the night. We knew that if the mob did come after us, they would go first to the subprefects residence and we knew what side they would be and thought that before daylight we would slip down to the colonel's official residence. We stayed in the colonel's yamen about 4 days and it was very well that we did because those men knowing that we had been in the cave and got away had gone down to below Lienchau, ( ) to where there is a rapid winding in and out. It is a very long and shallow channel not very wide and there they laid in wait for us thinking that we might try and escape by boat that night and then they would kill us. We heard afterwards that the American citizen had gone to one of the villages nearby,

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but he is now in Sam Kong, (   ). He expects to come to Canton, (   ). He wants to be my witness; he said he saw Mrs. Machle standing there on the temple steps after she had been caught.

Q.- Have you met him?

A.- I met him here in Canton, (   ).

Q.- After this disaster.

A.- No, we had a great deal of correspondence. We had a messenger running backwards and forwards. I said " I will wait two or three days so we can go together ". He said " You had better not; you had better go ". He said " there is $100 on my head and on your head ". He said " I would not dare leave. I am afraid those soldiers don't get much money. They will say I can leave on a certain night and I will be seized. I will wait till the Shaukwan, (   ) soldiers come ".

Q.- You did not leave until the taotais, (   ) soldiers arrived.

A.- I don't know. I had quite a number of soldiers to take me to Yeungshan, (   ). To give a better idea of how this affair may have arisen we have to go back to the preceding year. You see I have mentioned here that in talking to the three old men--

Q.- Do you know their names?

A.- No. I do not. I did not think it was of any particular importance. It was a very minor thing. We were talking in a friendly way.

Q.- You see we want a witness too.

A.- Mr. Gookim will perhaps recognize them. To go back to the preceding year. That gentleman knows all about it; you can get from him. I will give you my account of it. They put up the sheds there last year. Last year when I was going to my home I

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was walking along the street to this little temple when I noticed these matsheds. I told the officials they must put them on their own property.

Q.- They had placed them on your property?

A.- Yes, but they were not very high up. Several men then came out of the temple and one of them came up and said " We are Roman Catholics and we are going to kill you all and burn your property ". He kept calling out " Shat shat ",( ) " kill kill ". I know this very one who came out of the temple and said that. He was the one who came to me after the matter had been settled, and he was the one who threatened by life. This very man who was there last year was the one who was there this year. That gentleman there says the name of all the Catholics are on the roll.

Q.- On the roll.

A.- On the roll of the Roman Catholics. He says there are 1500 names on that roll. That man had been offered a position several times by the Roman Catholics. We had dismissed him from the Church because he had two wives. We did not know that at the time we took him in. We don't allow preachers to have two wives, and when we found he was bringing cases up in the yamen, ( ) in the name of the Presbyterian Church of America and using their power to bring the officials to terms we dismissed him. He was doing this secretly. That is almost a year ago. When he heard of the deaths and so on he kindly went with another man and buried the bodies. I happened to see him and I said " You were with me last year. How about that affair at the temple?". In spite of other things he had a kind heart and I felt friendly towards him when I heard what he had done and I spoke to the Yaufu,( ). I said " This man who want with you there. Perhaps you would like to take him as a witness ". You can ask him about the afair; it all seems a mystery. To my mind the boycott had something to

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do with it. It may be possible the people felt they might do this thing and so get a great deal of sympathy from all over China.

Q.- What kind of people were they?

A.- Ignorant people. For the most part they were filled with all sorts of things about the boycott.

Q.- Is the boycott preached there?

A.- They get the papers from Canton, ( ) and they read them and talk and add to it.

Q.- Do they get any literature up there?

A.- The Cantonese, ( ) newspapers.

Q.- Are there any organizers there?

A.- Not that I knew of.

Q.- You say they are not educated.

A.- The people for the most part cannot read.

Q.- Do the common people get people to preach to them?

A.- Yes, and they add more to it. They make it still worse than what the papers publish.

Q.- Do you know of any spread of the boycott there?

A.- I don't know because I have not been there very long. When I came here the boycott began and I had only been in Lienchau, ( ) one day when this thing happened.

Q.- Did you have any talk to the people in lianchau, ( ) about the boycott?

A.- Yes they have spoken to me about the boycott. One man mentioned to me about the Viceroy's, ( ) proclamation and another said that the Americans were not liked and their goods were not liked. Whether there is any society formed in connection with the boycott I cannot say. I am ignorant of it; I was not there at the time.

Q.- Is there anybody up there we can get that information from?

A.- I presume from the officials and so on.

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Q.- Have you any more to say doctor with regard to the probable causes of this disturbance?

A.- The only thing I can think of is that it is very likely the boycott had something to do with it.

Q.- What reasons have you for believing this?

A.- Because these people came to me and spoke about it.

Q.- What makes you think they had something to do with the boycott?

A.- What makes me think they had something to do with the boycott? If the boycott was not uppermost in their minds they would not when they first saw me talk of the boycott.

Q.- Which people talked of the boycott?

A.- Several of them. Not those who came at first to loot and so on. You must remember I did not see the mob when it grew to great proportions. I saw them when they were about 30 strong and they hit me on the arm.

Q.- When did they first talk about it?

A.- On the 27th when I was unloading my boat.

Q.- What I particularly want to know is whether the people there are excited or not about the boycott? Is there any organization there or not?

A.- I cannot say that. When I was assisting in unloading my boat I met with a few people and they immediately spoke about the boycott.

Q.- Did not the gentry send down for literature?

A.- Yes. So I have heard. I could not say of my own knowledge; you could find out up there.

At this stage the Board adjourned for tiffen.

After the adjournment Miss Elda Patterson was called.

Q.- Miss Patterson will you kindly relate from the beginning

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what you saw and the history of what happened at Lienchau, ( ) as far as you remember it.

Witness.- On Saturday morning about 9:30 as is my usual custom, I went down to the school in the village of Ho Chun, ( ). I was sown there at this school perhaps three quarters of an hour, and as I was on mu way back, I met a man who had just come from there and he had a frightened look upon his face--a look of terror, I think I have never seen on a man's face before. I asked him what was the matter and he said there was a fight at the hospital and they were beating Dr. Machle. I asked him what was the trouble and he said it was concerning the ta-tsiu, ( ). I did not wait to ask him more but hurried up to the house and when I reached the hill I saw Mrs. Peale, Amy Machle and several Chinese women standing down on the walk in fron of the house looking across the river and there I a large crowd gathered on the bank and right opposite the guard boat on the river. I went down to where they were and asked them what the trouble was, and they did not know very much about it. They said word had been sent up, that the men were beating Dr. Machle and that he was nearly killed and that Mrs. Machle and Mr. Peale knew about it. Also that Dr. Chesnut was on the guard boat on the other side of the river. We could plainly see from there that they were throwing stones at the guard boat. We stood there perhaps 5 minutes when Dr. Machle, Mrs. Machle and Mr. Peale came up. We stayed there a few minutes longer and went up to the house and entered the house. Not very long afterwards, the officials from the city came over-- first the Yaufu Colonel, ( ) came to the house and afterwards the Chingtong major, ( ) and Mr. Peale and Mrs. Machle and I remained in the room. The officials and Dr. Machle were out in the other room. We remained there for sometime and afterwards Dr. Chesnut was brought back, and came into the house.

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Q.- Was brought back by whom?

A.- The guard boat brought her across the river and she came up to the house. When she came in we asked her something about it and asked her if she thought the trouble was all over. She imagined not and said they were burning the hospitals and we could hear the shouting at the hospitals. Not very long afterwards Mr. Gookin, Mrs. Gookim and Mrs. Chu, (   ) with the children came up. Mr. Gookim had a wound in his hand. He said they had done everything they could, and it was impossible to save the hospital and they had left it. Not very long afterwards we were told it was possible we would have to leave the house and to make all the preparations we could.

Q.- Who told you that?

A.- That was Mr. Peale who said that to us-- to the women who were in the room. Who told him I don't know. They said that probably it would be necessary to leave: perhaps not. We were to make whatever preparations we could for leaving. We started to do that, when Dr. Machle said we would have to go right away. Also that they were coming and we had not time to make any preparations, so we all went down as quickly as possible and out of the house at the back door. We could hear the crowd coming: we heard their shouts. There was a discussion as to where we should go. Some of the Christians wanted us to go to Ho Chun, (   ) where they said they could take us to the school. It was considered that that was not a good plan, and someone said the officials wanted us to go to the yamen, (   ) and had sent a boat to take us there, and there was a man that was pretending to lead us to this boat. We followed him down to the river bank. There were some boats over in the river: about the middle of the river. We signalled to them to come over. They came part of the way and then stopped, and they would come a little way again and then stop. We saw that they did not intend to c come and take us over and we thought the best plan would be to start

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for Sam Kong, ( ). This same man that led us to the river still lead the way by the river road. He said that by going that way they would not see us. We walked on until we came to a temple at the back of which was a cave.

Q.- Could you hear the noise all the time of the approaching mob as you were going along the road?

A.- No. We could see the burning and hear the shouts. When they came up first, I could not or did not notice the shouts as we were going along the road. When we got to the cave a priest came out and invited us to go in sating that he would protect us. Some of the party thought it was a good plan and we went inside and looked around. Some thought it was not a good plan and only a trap of the priests to get us in there, and Mr. Peale especially thought it was very much better to go away into the open country where we would stand a good deal better chance. It was finally decided to do so and we started going out of the temple. Some of the party outside were just going out when there was a shout " They are coming: there is not time to go out ". We went back into the cave and concealed ourselves. While we were there several men came into the cave: half a dozen perhaps.

Q.- There was not any door to the cave?

A.- No. Just at the temple.

Q.- You went into the temple at one door and out at another door?

A.- The cave opened right into the temple.

Q.- You could not enter the cave except through the temple?

A.- No. Perhaps half a dozen men came in and went up to us before we hid ourselves and asked us for money and felt around to see if we had any money about our persons. Mrs. Machle was standing by me at the time and they satisfied themselves that we had nothing and walked away. Then we crawled into an opening: I started first and Mrs. Machle started in behind me. It was quite narrow in one place and very hard to get through, but I managed after several trials to get through this place and went further in. When I had crawled

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some distance I looked back to see where Mrs. Machle was and did not see her. I supposed that she had found it impossible to get through that place and had turned round to find another place. I saw nothing more of her. I crawled in as far as I could where there was a corner and on turning this corner found a ledge on which there was just room for me. They could not see me there, and when they came in they flashed their lights in this opening. I was far enough in so that I could not be seen. I sat there for sometime and could hear some people say "Give us money". I could hear them say "Come out: we wont kill you". I heard them say this everal times. I sat there quite a while and had no idea how long. Presently a man came to me from the other side to which I entered: he came in facing me. He said "You are not safe here: they will find you here: I wish to save you". Of course I did not know whether to trust him or not, as I did not know whether he was a friend or foe. As there seemed nothing better under the circumstances to do I went with him. He led me down into a very deep dark cavern. I went through a very narrow entrance and just slid down as it were between two rocks. There were no steps to get down. I just let go and fell perhaps 10 or 15 feet. There was water in the cave perhaps two feet deep. We walked through the water further back into the cave. The man stopped just besides a passage just wide enough to walk through. He stopped besides a boulder that almost blocked the way. It was with the greatest difficulty that I could get past this boulder. The man told me to stop there. Thatsis where we stayed all this time. We stayed there for a long while and this man said he was going up to see what they were doing and he went up and in a short time came back and said "They are still there: it will not do to go up yet". He stayed there for quite a while longer and then went up again and after a time came back and said they were gone; the officials had come and Dr. Machle was in the cave and quite safe. Presently Dr. Machle crawled into the opening and came down to me and helped me up.

Q.- Do you know the name of this man?

A.- No, I do not.

Q.- Could you recognize the man who helped you?

A.- No.

Q.- He had no light with him?

A.- No.

Q.- You could not recognize him if you saw him again?

A.- Yes, if I saw him. He went with us to the yamen. After I came up Dr. Machle and I sat there for quite a while. The officials brought some tea and cakes and gave us some of the soldiers clothes to put on. It was just about dark when we went out with the officials and soldiers into the boat and down the river to the yamen.

Q. Did you see any of the others or hear any of the others while you were in the cave?

A.- Not a sound. I thought once while I was there I could hear Dr. Machle talking with the people up above. It seemed to me like his voice. I could not be certain. I said to the Chinese man " I can hear Dr.Machles voice". It seems as though he was arguing with them. He said"No, it is not Dr.Machle:they could not find him". Outside of that I could hear no foreigners voice. I listened very intently trying to hear. I had no idea of what was going on.

Q.- You returned with Dr.Machle to the yamen.

A.- Yes.

Q.- You both went together?

A.- Yes.

Q.- You arrived there on the night of the 28th.sometime after 8.

A.- I did not notice the time.

Q.- Did you express the wish to leave the yamen and come to Canton or go anywhere else or express any desire to leave the place?

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A.- No.

Q.- Did the officials advise you to leave the yamen or to remain there?

A.- To remain in the yamen.

Q.- Did they give you any reason why they thought it best for you to remain in the yamen?

A.- That it was safer.

Q.- Why?

A.- Because of these men.

Q.- Why did they advise you to leave Lienchau? The next day or did you ask to be sent away?

A.- Yes.I asked to be sent away. I was very impatient to get away. I wanted to start the next morning.

Q.- And you or Dr.Machle asked them to take you away?

A.- Yes.

Q.- Did you ask for a guard?

A.- No.

Q.- Just to be taken out of Lienchau to Canton.

A.- Yes. I myself did not ask this.

Q.- But Dr.Machle did?

A.- Yes.

Q.- And they thought it safe then to let you go?

A.- Yes.

Q.- Did they offer you a guard?

A.- Yes.

Q.- Did they say anything about the inadequacy of the guard;that it was not sufficient?

A.- Not to me.

Q.- To Dr.Machle?

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A.- Not that I heard.

Q.- Was there any conversation at the yamen about this affair at all?

A.- Not that I heard. I did not talk with the officials inside. The officials spoke Mandarin.

Q.- Now Miss Patterson, how long have you been in Lienchau?(   )

A.- Two years.

Q.- Without ever having left there?

A.- I went down to Canton (   ) last spring.

Q.- When did you go up to Lienchau (   ) last?

A.- About last June.

Q.- And you have been there ever since?

A.- Ever since.

Q.- You may have heard about the Boycott?

A.- Yes.

Q.- Would you please tell us as much as you have heard about the boycott? What you have heard about it from different people and what you have noticed and your own opinion about it and anything else of interest.

A.- I really have heard very little about it up there. My teacher would speak about it sometimes. About posters being up in the city about the boycott and so on.

Q.- Did your teacher mention the character of these posters?

A.- No, he did not. It seemed to be principally news of what was going on, and what was being done.

Q.- Is there a local paper published there?

A.- No.

Q.- What kind of poster was put up by the boycotters?

A.- I think as far as I could find out it was simply news of what going on up there and what was being done.

Q.- Did you hear of any meetings taking place there?

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A.- No.

Q.- Boycott meetings?

A.- No.

Q.- Preachers going about and speaking about it?

A.- I heard nothing of that sort.

Q.- Did you hear of any organization there?

A.- I heard of no organization there.

Q.- Now Miss Patterson I would like you to tell us what in your opinion was the cause of this massacre? From what you know of the people there what do you think was the direct and the indirect causes of this catastrophe?

A.- Well, I think these people:these elders have always been opposed to foreigners. Opposed at first to the building of the hospital being put up there and they have been opposed ever since and have taken every occasion to show their ill-will towards the foreigners.

Q.- And they have shown it at other times?

A.- Yes.

Q.- We understand the immediate cause was the putting up of a shed in connection with a religious cereminy on the property of the mission. Was not that shed put up also last year and there was no dispute?

A.- There was trouble.

Q.- But not serious trouble?

A.- Not as serious as this year of course. But there was trouble. The officials were called over.

Q.- What did the officials do on that occasion as far as you remember? What steps did they take to stop it?

A.- As far as I remember, I have not a very definate recollection of just how it was. I think there was one building that was already put up

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and I think that was perhaps a little beyond mission property and they left that alone but another they put up they were required to take down.

Q.- What I want to know is what steps the officials took to stop the disturbance which you said occured last year?

A.- I dont know.

Q.- Do you remember whether they came on the spot and turned the people off the property?

A.- They came to the place as far as I remember.

Q.- Did they have arms? Did they send soldiers?

A.- I think they did afterwards. I was not there. I think there were soldiers.

Q.- Are there a great many soldiers in Lienchau?

A.- Very few.

Q.- Are there fewer than there used to be?

A.- Yes.

Q.- Did you ever hear the reason why there are fewer now than there used to be?

A.- They were withdrawn.

Q.- How did you get that information? You heard it?

A.- Yes.

Q.- Do you remember from whom?

A.- No. I dont remember.

Q.- At what time did you see the officials out in front of the house where you were?

A.- I did not see them.

Q.- Not at any time?

A.- No.

Q.- You were in the house?

A.- I was in the house.

Q.- Could you not have seen them if they had been very close?

A.- No.

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Q.- Did you not look out of the window and see them?

A.- No.

Q.- When you went out of the house you went out of the front?

A.- I went out of the back door and I could not see any.

Q.- Until you had gone up to the house and met Dr. Machle you had no serious apprehension as to what was going on?

A.- No.

Q.- When you met him and Mr. Peale and the other missionaries they informed you as to how serious it was. Until that time you had seen nothing to lead you to suppose there was a serious crisis at hand?

A.- Not until I heard they were burning the house and looting the hospital.

Q.- Miss Patterson, do you think that if the officials there had had soldiers on the compound they could have protected you from harm?

A.- I think that if they had had sufficient armed soldiers they could.

Q.- What do you think were sufficient?

A.- Being Chinese soldiers I could not say. I have had no experience of them. I should think not many modern soldiers would have been sufficient.

Q.- In other words, do you think the officials were able to lend you protection with the force they had?

A.- No they certainly could not have done so.

Q.- Did you see any soldiers attempting to protect the place?

A.- No. There were soldiers there; they were doing nothing.

Q.- Did you see them?

A.- I saw them standing round.

Q/- At what time did you see the soldiers?

A.- Just before we started away from the house.

Q.- How did you happen to see the soldiers when you were in the house?

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A/- After I came out of the back door.

Q.- There were soldiers around at the back of the house?

A.- Perhaps a few standing there.

Q.- Did they have any rifles?

A.- No.

Q.- From your knowledge of the Chinese officials do you believe the mob would have attacked the officials in order to get at the missionaries?

A.- I believe the would. I think they did not fear them in the least.

Q.- What do you understand was the immediate cause of the disturbance? Did something that the missionaries did infuriate and excite the crowd.

A.- The occasion seemed to be the taking of the cannon as Dr. Machle has told you perhaps.

Q.- That was the immediate cause?

A.- Yes.

Q.- Had you heard of the taking of the cannon before you had got to the house?

A.- No.

Q.- Do you think that in itself that would have been sufficient to cause this?

A.- No.

Q.- That is in itself rather trifling?

A.- Yes.

Q/- Do you think there was a bad feeling existing and it only required something to create a disturbance?

A.- Yes.

Q.- Had the mission been warned of this feeling--that there was danger?

A.- There was danger many times. These people had threatened to kill us.

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Q.- Immediately before?

A.- Immediately before. I had heard remarks.

Q.- You had heard remarks sometime before this happened?

A.- I had heard it this summer.

Q.- A few days before--the 26th, 27th,and 28th, of the month did you hear any remarks? You did not think there was any danger then more than at any other time?

A.- No.

Q.- In other words the whole thing came out of a clear sky that morning?

A.- Yes.

Q.- The officials must have been rather bitter to have precipitated such a horrible catastrophy and you hear nothing of it.

A.- (No answer)

Q.- I understand you to say just now in answer to Mr. Lay that there had been ill-feeling among the people. What caused that ill-feeling?

A.- I cannot tell. I have been there but two years.

Q.- You have been there two years. Do you mean that ill-feeling only cropped up recently?

A.- The ill-feeling seems to have been there ever since I came.

Q.- Did you notice yourself whether the ill-feeling increased or decreased every day?

A.- No.

Q.- Diminished or increased or remained the same as far as you could observe?

A.- It seemed to me about the same. Of course in my personal experience I had nothing to do with these men. It was only from what I heard from the others.

Q.- What we want principally is what you know personally. You came in touch with many patients in the hospital?

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A.- My work is not in the hospital.

Q.- Are you associated with children or young people?

A.- Yes, children in the school.

Q.- And Chinese ladies?

A.- Yes.

Q.- Did you hear any warning or ill feeling from these ladies?

A.- No, I heard nothing.

Q.- I would like to ask whether you have had any conversation lately with Dr. Chesnut about ill-feeling existing there? Has she ever told you anything?

A.- Yes, she has spoken about it at various times, and this summer seemed to feel a presentiment of something that was coming. She talked a great deal about the Boxer trouble, about the murders there saying that she felt as though she would never have courage to meet death in that way, and it seemed very unusual. I asked her why she thought about these things so much and said it did not seem anything of that sort was going to happen again. She said " I dont know. I feel as though there will be something of that sort in China again before long".

Q.- She did not give any reasons?

A.- She did not. She said that she thought the feeling of the people was such that there would be no comparison.

Q.- Did you refer particularly to Lienchau?

A.- I dont think so. I did not take it that she was. She knew the feeling a great deal better than I did. I had been ther a short time and had had no personal connection with these people.

Q.- You saw her last when you all went to the cave?

A.- Yes.

Q.- Did you see any of the Chinese officials before you went in Dr. Machle's?

A.- No. I saw the officials come up to the house.

Q.- Did you see them outside?



A.- I saw them come up and enter the house.

Q.- With how many soldiers--followers?

A.- I dont know. I suppose there were between a dozen and two dozen.

Q.-Were these soldiers armed?

A.- No.

Q.- Did the officials apprech you and say anything to you?

A.- No. Dr.Machle received the officials in the other room.

Q.- And did they remain in the house?

A.- No. They went down to the hospital or at least went down that way.

Q.- You were on the second storey of the house?

A.- Yes. I saw the followers leave the front of the building where they were standing and go towards the hospital.

Q.- Was Dr. Chesnut in good health?

A.- Yes, I think so.

Q.- Do you think the officials were in combination with the people to make this disturbance?

A.- No, I dont think so. I have felt; it is my personal opinion; that the Limchau officials tried and it was really their wish to save us. They did not wish the trouble. It was not their will.

Q.- Do you think they did all they could to protect you?

A.- I think that if at first they had brought over their soldiers armed the mob might have been quelled at that time.

Q.- How long was it after the beginning of the trouble until the time you left the house? The beginning of the trouble was at the hospital. How long a time was it from then until the time the mob really began to threaten; in other words; until they started to the compound?

A.- It is hard to tell. I did not notice the time.

Q.- About what time was Dr. Machle attacked; or the report

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came to you he was attacked in the hospital?

A.- That was about 10 o'clock. Perhaps a little after 10 or 10:30.

Q.- What time did you leave the compound when Dr. Machle and Mrs. Peale said it would be necessary to leave the house?

A.- I did not notice the time.

Q.- Was it the afternoon?

A.- I should say about 12 o'clock perhaps.

Q.- Then it was about two hours the crowd was collecting and had set fire to the houses and had started up hill presumably after you?

A.- Yes.

Q.- And at that time these soldiers were still unarmed?

A.- Yes, still unarmed.

Q.- How far is it from where the soldiers are generally located to your compound?

A.- Across the river.

Q.- The river is very narrow, is it?

A.- Yes.

Q.- There is a bridge across it.

A.- Yes.

Q.- How long would it take you to walk briskly from the yamen to Dr. Machle's house?

A.- Perhaps 20 minutes.

Q.- And after ten o'clock when did you first see the soldiers or the official on the side of the river where the hospital and the compound are located?

A.- Eleven o'clock perhaps.

Q.- Shortly after you arrived at Dr. Machle's house?

A.- Yes.

Q.- You went from your own house past Dr. Machle's hospital?

A.- Yes.

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Q.- You were going that way and you heard the attack of the crowd on Dr. Machle's house?

A.- When I was in the village a man told me.

Q.- And you came up to the house?

A.- Yes.

Q.- On your way from the village to the house did you see any signs of soldiers going to the building?

A.- No.

Q.- Then you did not see soldiers until you got to the house?

A.- Yes.

Q.- Did you see any official or soldiers or anyone attempting to quell the disturbance or try to do anything to stop the disturbance?

A.- We had left the house before the mob had come up so I was not there at all.

Q.- Did you notice whether the officials or the soldiers went towards the burning buildings?

A.- I could not say. I went out of the back door.

Q.- What were the soldiers doing?

A.- Standing around.

Q.- Some of them were with the officials you saw?

A.- Yes.

Q.- And the officials were standing around?

A.- I did not see the officials after we came out.

Q.- Do you think that when the soldiers came over and found the state of affairs that existed that they could have returned and got their rifles and come back again?

A. Yes. I think they had time enough.

Q.- Did you hear of any attack on the soldiers by the mob during, before or after this disturbance?

A.- No.

Q.- Do you think they could have gone back to the place

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where they stack their arms without being melested by the mob?

A.- I could not say as to that.

Q.- You dont know how the people feel towards the soldiers there?

A.- No.

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Fung Pum Shek (   ) examined.

Q.- Tell him before giving his evidence I want him to tell me what he does; what is his occupation in Lienchau?

Witness;- Last year I was a preacher and this year I intended to be a merchant; but I am not a merchant now.

Q.- How many years has he been a Christian?

A.- Four years.

Q.- Has he been associated with Dr. Machle all that time?

A.- No. The first year after he became a Christian he was studying as a student at Fati.(   )

Q.- When did he go to Lienchau?

A.- A year after that.

Q.- During the time he has been with Dr. Machle has he been engaged in anything except as a preacher or in connection with Church work?

A.- No, nothing else.

Q.- Ask him to give as well as his memory serves him a history in every detail of the massacre that took place at Lienchau?

A.- From last year the 9th. month at a place called Tsoi Yuen Ta (   ) in the district of Lienchau, the native joss exhibition-- the tabernacle that was erected ~~was~~ over ten Chinese feet high, just upon the footway blocking traffic. It happened that Dr. Machle passed by and noticed that only a narrow place was left about one Chinese foot wide. Dr. Machle suggested to them that the shed should be erected a little further back in order to prevent the blocking of the path. At first Dr. Machle asked me to tell the native to shift the shed a little further back. They refused. Afterwards Dr. Machle, Mrs. Machle and myself went to the temple where the shed was and spoke to them to shift the shed. The natives refused and seemed very indignant, and they came out and wanted to attack Dr. Machle and Mrs. Machle. I pursuaded Dr. Machle to go home. I went to the military yamen and the officer tried to pursuade them to remove the shed. They would not listen to the advice



and then I went to the colonel and when I was there Dr. Machle came also and the natives said in front of Dr. Machle "We are are Roman Catholics; we dont care ew are not afraid of you; we are going to kill you." I said "According to Roman Catholics they are not allowed to celebrate joss." I afterwards went to a Roman Catholic priest and told him I intended to invite him to come and he said he was alone then and he sent some sort of a writer, perhaps his secretary, by the name of Li Tse Chi (   ) and another one called Wong Chih San (   ) together with the colonel and a petty military officer, Dr. Machle and myself to try and came down to try and queit them. Before they dispersed we spoke to them and said that in future it will not be allowed to put any shed on this spot. Afterwards the whole lot of us, the colonel, the petty military officer, Mr. Wong, Mr. Li, all of us went to Dr. Machle's place. We went up stairs and sat down. At that time the natives had already dispersed. This is last year's affair. This year on the first day of the 10th. month I was moving my resedince. This was about 10 O'clock a.m. After we finished shifting I heard that somebody had set fire to the shed put up for the joss celebration and I went on top of the city wall to have a look. It was not the shed; it was the hospital. All the place was on fire. Then I went to the colonel's yamen but the colonel had already gone. I then went to the river side. At 9 a.m. Dr. Machle went to the hospital from his own residence. He passed the shed where these celebrations were and saw that the shed was erected exactly on the same spot as it was erected last year, but a little way back. Dr. Machle intended to go into the temple to try to speak to the elders. He was afraid that the young men would attempt to attack him as they did last year. He saw this joss on the readway-- these joss cannon. Then he took three of them. He thought that by taking these three the elders would certainly come for them and he would have an opportunity of talking about last year's affair. The elders came and Mr. Machle said to them "I told you last year not to put the shed there; why do you put it



there again this year? If I put up a church on your premises or on your property would you allow it? You dont like our doctrine; it is just the same as we dont like yours-- the celebration of the feast". Eventually he gave them back the three cannon. Then the elders took the three cannon and spoke to the youths. "We have got back the cannon you must not have any more trouble about it". The young people pretended that they did not see. One of them held up the cannon and was striking Dr. Machle. He did not hit Dr. Machle at the first time."Dr. Machle you stole our cannon". Miss Chesnut tried to pursuade the man but seeing Dr. Machle was there they struck him on the arm. Then Miss Chesnut passed through a narrow allyway and went to the yamen. The rioters chased after her and htrew stones at her. At the river bank there was a guard boat. The officers on the guard boat requested Miss Chesnut to get aboard. Miss Chesnut complied with the request and went aboard. The rioters threw stones at the guard boat. Then Miss Chesnut said "I want to go home,if I die, let us die togather." Then the major and the chief of police came over and tried pursuade the men; some of them gave in and some of them did not. The sub prefect then went along to the Tsei Yuen Pa (   ) preceeded by official gongs. The runners said "You must not threw stones; if you threw stones we will have you arrested." The rioters then threw more stones and then they all rushed to the female hospital.

Q.- I would like to ask him if this is still hearsay?

A.- Yes. Still hearsay. They rushed into the hospital and saw some preserved embryo and then they cried out that the Westeners k- killed children and set fire to the woman's hospital. In the male hospital they found an unborn baby, and also the embryo of a mon-key. They put it on a wicker tray and carried it on a pole between two men with one man beating a gong. One who was walking in front, the leader, was beating the gong and then came the two men carrying this tray. A fourth man was carrying a big knife on his shoulder.



This procession I saw myself. Then the crowd gradually increased. The two hospitals were destroyed and also the women's bible school. The colonel blocked the way and prevented the rioters from going up the hill.

Q.- Ask him if he saw that.

A.- No. I only heard that. As the men could not get past the colonel they went round about and scattered and went up the hill. They then set fire to the two residences and the church. Then Dr. Machle ran away. It is said that the colonel heard that Dr. Machle went to Sam Kong.( ) He walked 5 lis (1-2/3 miles) and then came to the river side. The colonel heard that Dr. Machle had gone to Sam Kong so he himself went walking 5 lis and when he came to the river side he could find no trace of him. The colonel went back to the place called Lung Tam Tsz ( ) where he saw 5 corpses. The colonel heard that Dr. Machle was in the cave and so he prevented the rioters from going in.

Q.- Is that the right translation--he prevented or tried to prevent them?

A.- There were too many. He tried to prevent them but did not succeed. Then the colonel knelt down on the ground beseeching the rioters saying that "If you kill Dr. Machle you may as well kill me now because if Dr. Machle dies I have to die too. It is better to kill me instead of him." The people notwithstanding were still entering the cave. He took one of his own visiting cards and sent it by a servant to the Roman Catholic Church. He asked the clergymen of the church to pursuade the men to desist. The people of the church said "We want to sleep; we wont do anything."

Q.- Ask him if he heard the priest say this.

A.- Not the priest himself but those surrounding him.

Q.- Ask him what he means; who sent the word?

A.- Some members of the Roman Catholic Church.

Q.- But not the priest?



A.- No. Afterwards Mr. Li Tse Chih (   ) spoke
to the priest saying that after being requested by the colonel
and refusing to go at once it was discorteous. Then the priest
sent one called Wong Chih (   ) down to the cave. he
went singing out you have killed 5 and yet you dont run away. You
have no care for your property or your lives. Afterwards the men
dispersed considerably. After that the colonel went down to the
city with Mr. Machle. All this was told me by the same Roman
Catholic man. Afterward I went myself to the colonel's yamen. I
came back with Dr. Machle.

Q.- At what time was that?

A.- About the second watch-- at 9 o'clock at night. When I
went to the yamen I found that Dr? Machle was not there and I
waited ther for him. I went back to my home. The next day I heard
that some of my fellow Church members said that Dr. Machle had
gone to Canton. That was not true. I went again to the colonels
yamen. Then I knew that Dr. Machle had not gone to Canton. He was
at the yamen. I spoke to Mr. Lai Sheung To (   ) about
the 5 corpses lying exposed. He wanted to have them buried and
said that Chaun Shih Kai (   ) had got $100 from Dr.
Machle to buy coffins with. Mr. Lai (   ) drew out a
plan showing where each one would be buried. He handed that plan
in and I went to the river side and superintended the burial. I
saw that the bodies were entirely nude except socks and stockings.
I saw a lot of blood there. I wrapped them up and placed them in
coffins. I followed the funeral up to the mountain. I witnessed
it myself.

Q.- Then what did he do? Did he see Dr. Machle in the prefect's yamen?

A.- Yes. I went to the yamen and waited for Dr. Machle.

Q.- When he went there did he see whether the officials were
taking steps to protect the lives of Dr. Machle and Miss Patterson.

A.- There was none in the yamen at all; I was waiting for Dr.

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Machle.

Q.- Where had they gone?

A.- To the cave.

Q.- Where did you go after the whole thing was over?

A.- I went to the sub-prefects yamen to call for Dr. Machle and Miss Patterson.

Q.- Did the people hear that they were in the yamen?

A.- Yes. Many people knew that they were there. Many people knew; they had seen them.

Q.- Did the mob go to the yamen?

A.- No.

Q.- There was no mob around the yamen?

A.- No.

Q.- He said that Dr. Machle was attacked last year. How was he attacked?

A.- He was assaulted.

Q.- He said he was attacked in his evidence.

A.- They attempted to attack him.

Q.- Did he mean to say in his former statement that it was an attack on Dr. Machle or an attempt to attack him?

A.- They made use of such weapons such as swords and spears.

Q.- What use did they make of them?

A.- Made a demonstration.

Q.- Ask him if the building of a mat shed last year caused that demonstration, and that the building of matsheds this year in a similar place caused the trouble and that they went to greater extreme this year-- why did they go further this year than last year in their demonstration? What makes him think they went further this year than last year when the same thing was done exactly on the same place and Dr. Machle and the other missionaries acted practically in the same way? If extreme measures were prevented last year by some means or another how is it they were not prevented this year?

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A.- Last year the Roman Catholic clergymen came and suaded them to desist; this year they did not. Belonging to Roman Catholic Church there is one called Wong Shih Chun), a native of Lienchau ( ) who has considerable luence. This man can control the rioters.

Q.- Ask him if this man has a complete control over the ple to such an extent that he can induce them to desist from ing any measures as they did this year-- from rioting?

A.- Last year he came out to pursuade the men to desist but s year he would not come out and he went to sleep.

Q.- Is it his opinion that this man prevented a similar riot t year?

A.- Yes, Exactly. It would have been the same thing if he had come out to pursuade the men.

Q.- What is his name?

A.- Wong Shih Chun ( )

Q.- Ask him (witness), who this man is and what exactly are s relations with the Roman Catholic Mission up there.

A.- He belongs to the Roman Catholic Church, and is a Money raper for the Roman Catholic Church.

Q.- A what?

A.- He scrapes money together for the church as well as for mself.

Q.- Who is Li Shu Tsz ( )? What does he do?

A.- He was formerly an interpreter in the Yingtak ( ) s trict yamen in the Mandarin and native dialects. There was $660 ward for his arrest and he became a Christian in the Roman Catholic urch.

Q.- I want to know where he was at this time and if he was not man of very great influence.

A.- He was up there at Lienchau ( ) at the Roman Catholic ssion.



Q.- If he has a great deal of influence could he not at any ime have stopped that riot?

A.- He has not got that influence because he is a native of ingtak (   )district.

Q.- Ask him whether he saw the officials or the soldiers ffering any protection or making any effort to prevent the burning f the houses and the destruction of life?

A.- Yes.

Q.- What did they do?

A.- They were walking backwards and forwards and up and down n account of their small number. They were outnumbered by the mob.

Q.- Does he think they could have afforded stronger protection nd provented this thing happening?

A.- No.They could not. They only numbered 23 soldiers altogether.

Q.- Ask him if he thinks the boycott had anything to do with his.

A.- No.Because they knew nothing at all about this.

Q.- Nobody knows anything about the boycott in Lienchau(   )

A.- Some speak about it.

Q.- Does he believe that Dr.Machle's protest about this shed nd taking away the cannon incensed the people to such an extent that hey went to this extreme measure and killed the people?

A.- I cannot give any opinion because on other days there had een no ill-feeling.

Q.- No ill-feeling amongst the people up there at all?

A.- No ill-feeling.

Q.- What does he think did cause it then?

A.- He (witness) thinks that perhaps some of the people wanted o make money out of it.

Q.- How does he think they could have made money out of it?

A.- They thought they could loot.

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Q.- I understood the witness to say that if Wong Shih Shun),had wanted to have stopped the mob there at any time or t the time they were going to the cave and before they had massacred he people, he could have done so.

A.- He could have stopped it.

Q.- How does it happen that he had sufficient influence to have stopped the mob if he had desired to do so?

A.- Judging from what I saw of him last year. If there had been a row at the yamen, he could collect the men together by beating a gong or fanning himself like this. A man would stop if he moved his fan like this. A man disperses according to the way he moves his fan.

Q.--Where does he get his power.

A.- I cannot tell.

Q.- Say wont tell; does not like to tell.

A.- Perhaps because of the Triad Society: something like that.

Q.- Ask him what Wong Shih Shun ( )does in connection with the Roman Catholic Mission there.

A.- He holds no office, but if the priests want anything done he is sent for.

Q.- He has said that last year he used his good offices to prevent trouble and to silence the mob.

Why does he suppose that this year he was not willing to do the same on an exactly similar occasion?

A.- There is some bad feeling existing between the Roman Catholics and us Protestants.

Q.- Then his understanding is that the Roman Catholic missionaries and their adherents could,if they had been of mind to exert themselves, have stopped the mob. Father Montennar and his friends could if they had seen fit to try.

A.- Yes. Certainly they could because all these men belonged to his church.

Q.- Were or were not all these men or the majority of them enrolled in the Roman Catholic Church?

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A.- Yes. They had paid 5 or 10 cent pieces each to become enrolled.

Q.- What benefits do they derive by being enrolled?

A.- If they have any trouble they get protection.

Q.- From whom?

A.- Protection from the Roman Catholic Church.

Q.- Ask him if Father Montenar knows about this.

A.- The priests know.

Q.- If Father Montenar knew about what was going on all this time from 12 o'clock, as I happen to know myself he did know, up to 9 o'clock at night, why did he not send over to use his good offices to stop this?

A.- As a matter of fact Father Montenar went out of his place to look at the affair.

Q.- Did he (witness), see him go out of his place?

A.- He did not see him himself. Mr. Li (   ) told him this. He went to look at the fire and then he beckoned to his employes and told them not to go out there to look.

Q.- What does he mean by his employes?

A.- Servants, cooks, amahs, teachers.

Q.- His immediate assistants?

A.- Yes.

Q.- Tell him that in his testimony he stated that the colonel had sometime during the day while this riot was going on, sent his card to the priests' house to ask for help. Why should the colonel send to the priests' house for help?

A.- Because he could see the result of last year.

Q.- It is stated somewhere in the testimony that these people in the temple said that they were Roman Catholics. Did the Roman Catholics have any control over the people of this temple?

A.- They have interests in that temple. The church itself has no interest in the temple.

Q.- Did he recognize any of the leaders of this mob?

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A.- Yes. I know them all.

Q.- The witness has previously stated that this mob was composed of people who were enrolled in the Roman Catholic Church. Were these leaders amongst them?

A.- Yes. The leaders were amongst those who were enrolled.

Q.- What was understood by the people of Lienchau( )to be the real underlying cause of the mob's fierce feeling towards the American missionaries? What was understood by the people of Lienchau ( ) to be the real deep down cause of the animosity of the mob who were mainly enrolled in the Roman Catholic Church?

A.- This is the cause.

Q.- What we want to get at is this. In the first place it is very hard for us to believe that the fact that Dr.Machle went up and protested against their putting up the matshed on the property and taking these three little cannon would have caused an outburst so suddenly and make these people kill the Americans. So there must be something underneath that.

A.- There is no other cause.

Q.- Is it possible that this demonstration had been previously contemplated?

A.- I heard people say that it was not intended to hold the joss celebration this year, but on account of what happened last year they purposely did it.

Q.- How often is it usually held?

A.- I heard some people say 3 times a year and some once a year.

Q.- Is it possible that this was previously contemplated.

A.- No.

Q.- What does he think thier purpose was in holding it purposely this year?

A.- I heard people say that the men wanted to pick a quarrel with Dr.Machle.

Q.- Then their purpose was to have this joss ceremony in order to organize together with the intention of making trouble for Dr.Machle

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A.- Yes. It appears to me it is on account of Dr.Machle having dislike towards sly salt smuggling.

Q.- From anything you heard after the massacre do you believe the mob went further than they had originally intended to go?

A.- Yes. I heard that.

Q.- Does he think that the people who originally organized and intended to make trouble for Dr.Machle and did not intend going very far; does he think they were joined by others who had nothing to do with it but when they got started went in for loot and other things?

A.- Yes. Especially many of the Triad Society.

Q.- What is this he is writing down on that paper?

A.- These are the names of certain parties who have had litigation in the yamen in connection with cases. Take for instance this one. Chui Hang Wo ( ) is a Roman Catholic and Cheung Shi Kai( ) is a protestant. The Roman Catholic Church took up the part of the first one and the Protestants took up the part of the other. The second case, Liu Wen Un Hing, Catholic, and Liu Fa, Protestant. Just the same as before ; the churches looked after their own men? And then Liu Shum Tin ( ),Catholic and Dr.Machle on the other side. This was on account of tree cutting. These are a few of many cases where the men of different churches are fighting against one another.

At this stage the Board adjourned until Thursday the 9th.November, at 10 a.m.

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SECOND SITTING, held at the American Consulate General at Canton on Thursday, 9th. November, 1905.

Yeung Hang Wai (   ) made the following declaration:-

I declare that I will tell all I know truly and will speak the truth and nothing but the truth, and God is my witness.

Q.- How old are you?

A.- 31.

Q.- What is your occupation?

A.- A student of dentistry.

Q.- How long have you lived in Lienchau? (   ).

A.- Nearly a year and a half. Up to the time that I left.

Q.- When did you leave?

A.- The 15th. day of the 6th. month this year.

Q.- Have you been associated with Dr. Machle's hospital or with Dr Machle in any way?

A.- 13 years ago I went up there as a medical student under Dr. Machle. This year I want up there again to study dentistry under Dr. Machle.

Q.- (To the interpreter):- Ask him to relate what he saw himself and what he has heard of the reported trouble between the people and Dr. Machle last year, being careful to state what he saw himself and what he has been told.

A.- When I arrived there with Dr. Machle on the 23rd. of the 9th. month last year, the day after that Dr. Machle's son died. About three days after that happened to be a Sunday. While we were holding a meeting we heard a disturbance outside. A moment after I went out from the hospital to the joss matshed. I saw a crowd of people making a great noise. I could not clearly make out what they said. They have a peculiar dialect. What I saw of them I could see that they were very excited and angry and I came back and told Dr. Machle. At that time Dr. Machle had already sent to the mandarin (   ) and reported and I retired to my room for a little while. After I heard

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more noise than before. I saw from the window Dr. Machle going out. He seemed to be in a hurry.

Q.- Went out of the hospital or what?

A.- From his own house. I immediately went down also. When I got to the shed--the joss shed-- I saw the chief of police, the centurian,(   ) by the surname of Ngai,(   ) with 4 or 5 soldiers. The soldiers had no guns with them. Some were holding wooden sticks and some were holding rattan canes. Just under neath the floor of the shed, some sort of sill of the house, there were over 100 men. The chief of police and his soldiers were in the midst of them.

Q.- Does the witness consider that the matshed that they had put up was on mission property?

A.- Partly on the property of the mission. I saw several men at the entrance of the temple looking very fierce. They were very fierce looking, they were angry and scolding and going in and out.

Q.- Grumbling among themselves?

A.- Yes. Inside the temple there was the noise of several tens of people. When I saw such a state of affairs I knew that Dr. Machle could not reason with them. Then this Ngai (   ) spoke to me saying " You go home first and leave me to speak to them ". We included Dr. Machle, Mrs. Machle, Miss Chesnut; we all want home together. I was walking behind them-.

Q.- What was this quarrel about?

A.- On account of Dr. Machle speaking to them about the encreachment the erection of this shed. After we went home this officer went and reported the matter to Col. Lui.(   ).

Q.- Who are the people who are interested in putting up this matshed?

A.- I cannot tell except it be the villagers. When the chief of police reported the matter to Colonel Lui (   ) Mr. Tung, (   ) that is the last witness, went and told the priests

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of the Roman Catholic Church.

Q.- How does he know?

A.- Because Mr. Tung ( ) came back with the people.

Q.) What people?

A.- From the Roman Catholic Church.

Q.- With the priests?

A.- The men sent by the priests.

Q.- How does he know they were sent by the priests?

A.- Because they came with the card of the priest Mong San Fu. ( ) When it was dusk the chief of police Mr. Ngai ( ) together with Colonel Lui ( ) came to Dr. Machle's house. At that time 4 of us were sitting together, viz., the chief of police Ngai ( ), Colonel Lui ( ), Dr. Machle and myself. Colonel Lui ( ) said he wished to advise Dr. Machle to let the shed remain for a day or two. Dr. Machle said " If you want a place for storing things I can let you have it for a longer period, but as joss celebration business it does not agree with our Church regulations; therefore I cannot allow that even for a day ".

Q.- Who was it who applied to Dr. Machle for permission to be allowed to continue with the shed there longer?

A.- Colonel Lui. ( ).

Q.- He was the chief of police?

A.- The Colonel.

By the Board.- What about this Churchman?

Q.- It is possible he was asking this on the part of the people to smooth things over.

A.- Yes.

Q.- The shed was already there and the people were so set upon it and he was asking this in order to make a sort of compromise?

A.- Yes. When we were talking about this thing Mr. Tung ( ) together with the Roman Catholic man with the card of the priest Mong Shan Fu ( ). The man holding the card Mr. Li ( )

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said he was sent by Mong Shan Fu (   ). He said " Our church does not worship idols. Those who are worshiping idols there, are not our people. He requested Dr. Machle to report to the Chinese mandarin (   ) who would deal with them according to Chinese law. Afterwards Col. Lui (   ), Ngai (   ), Mr Li (   ) and Mr. Wong (   ) of hte Roman Catholic church had a conversation and lit lanterns. These lanterns belonged to the Roman Catholic Church. They went together with Mr. Tung (   ), Dr. Machle wanted to with them but they refused to have him go with them.

Q.- Where were they going?

A.- To the joss shed because at that time there was still noise and the crowd had not dispersed. The chief of police Ngai (   ) told me that these people had provided themselves with swords, knives, spears and other weapons. After that I saw Dr.Machle sitting in the house. He asked that the mandarin (   ) be requested to find out a man to be lightly reprimanded. It was then about 8:30 in the evening.

Q.- Did Dr. Machle talk of going himself to the official and reporting the case.

A.- (No answer).

Q.- The man who came from the Catholic church suggested that he should do so.

A.- Dr. Machle knows better himself.

Q.- Does he remember whether Dr. Machle talked about going over to the officials and speaking about it himself?

A.- Yes.

Q.- He said he would go?

A.-Yes.

Q.- And did he go?

A.- He did not go.

Q.- Why not?

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A.- Because at that time the officers were there. And it was not so serious.

Q.- When Col. Lui ( ) suggested it what did Dr Machle reply.

A.- He said " Oh very well, very well ".

Q.- But he did not go that day?

A.- No, and I did not go myself. What we were talking about, about going to see the Chinese officials was simply private talk between us. The next day someone came from the colonel and said the shed had been shifted back. Then we regarded this matter as being all over and we did not go and tell the officials because there was no further trouble about it.

Q.- How does he (witness) think this agitation was stopped? How and by whose influence was it stopped?

A.- I think half and half. Partly these men and partly the officials.

Q.- Does he think the trouble was stopped when the two men went with the lanterns down to the sheds when they refused to take Dr. Machle along with them. Does he think they went down to the sheds to pacify the people?

A.- Yes.

Q.- How do you think they did it? Was their influence so great that they were able to accomplish it or did they do it by reasoning?

A.- Because you can see from the fact the chief of police Ngai ( ) had been down there to them and his attempt to pacify them had failed and then Col. Lui ( ) did the same and he failed. Then Mr. Lui ( ) said they would go back with lanterns because the officials had got their lanterns. Then Mr. Wong ( ) said " You must light the Roman Catholic lantern so that they can see ". Becayse they had got characters on the Lantern.

Q.- He has not answered my question. I wish to know what in his opinion enabled these people to stop the disturbance?

A.- I believe it was only through the ignorance of the people.

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When the Roman Catholic mission first went up there it was said that a great number had been enrolled and some of these rioters might probably have been enrolled. The rioters being afraid of the great influence of Mong San Fu ( ). When they saw his lanterns with the Chinese characters on them they became aftaid and did not dare to make further trouble.

By the Board:- He said the power of the Roman Catholic church was very great and many of the rioters belonged to that church. They were under the influence of the church.

A.- There are three great powers there in Lienchau ( ). There is the Chinese officials and the Roman Catholic church and the Protestant church. To begin with the Chinese officials sent to them and they had no power to rely upon to fall back upon.

Q.- Are we to understand hat the prime power the important power which quelled the disturbance of a year ago was the Roman Catholic church?

A.- Yes.

Q.- What reason had the people to be afraid of the Roman Catholic church?

A.- I cannot tell.

Q.- As far as your knowledge is concerned did Dr. Machle ever make any official representation of that disturbance to the Chinese?

A.- It must have been reported or else the chief of police would not have come.

Q.- He is refering to last year.

A.- Yes. Last year's affair.

Q.- When did this occur?

A.- Towards to close of the 9th. month, the 27th. or 28th. day.

Q.- What inducements or benefits do these people derive by being enrolled in the Roman Catholic Church?

A.- When the Roman Catholic mission first went there it was said that

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they had great power and even the Chinese officials feared them.

Q.- Feared the influence of the Roman Catholic Church?

A.- Yes. Many people wished to get their assistance in law suits.

Q.- Do all these people who become enrolled expect to become involved in law suits?

A.- It is the nature of Chinese-- somebody goes first and the rest will follow.

Q.- Has he any reason to believe, and if so, what reason that the people who were involved in this disturbance were enrolled in the Roman Catholic Church?

A.- It was so said. Personally I dont know. I heard the report that they were.

Q.- What classes were represented by these people?

A.- Chiefly gamblers.

Q.- How do you know that?

A.- Because they said so

Q.- To whom?

A.- Generally to anybody.

Q.- Do you know a number that are enrolled?

A.- I know one or two personally.

Q.- He has stated that there were several thousand enrolled in the Roman Catholic church. Does he know that of his own knowledge?

A.-Other people have said so and everybody says the same thing.

Q.- What is necessary to be enrolled? What does a man have to do to become enrolled?

A.- Really I dont know myself.

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After a short adjournment

Li Sung To (   ) was called.

Q.- How old are you?

A.- 39

Q.- What do you do?

A.- Assistant to Dr.Machle.

Q.- How long have you been at Lienchau?(   )

A.- For 10 years.

Q.- Are you a native of Lienchau?(   )

A.- I am an native of Honan province. (   )

Q.- Relate what you saw yourself in connection with the massacre at Lienchau (   ) and what led up to it on the 28th of October.

A.- On the morning of the 1st day of the 10th.month after breakfast I looked up at the clock and it was 9 o'clock. I was just going to attend the service. I started on seeing a great number of men outside the hospital Dr.Machle was in the hospital compound near the iron gates which were shut I did not know what was the matter. I ran over to Dr.Machle and I heard the people outside say " Oh! you stole our cannon". Some honest elders said " Dr. Machle, you give them back to them". Seeing this state of affairs-- I did not know what sort of cannon they were. I thought at the time they were some sort of rifle or gun. I said in order to pacify them "You need not be afraid.Dr.Machle will give them back to you". Dr.Machle said " It was my property you did the same thing last year". Some bad characters said "Who sold it to you". Some elders said " This is the last day of the celebration;later on during the day the sheds will be pulled down". The old ones said " There is no mistake the property is yours". Dr.Machle said " You know the property belongs to me". I myself said to Dr.Machle " It is correct that to day is the last day and being the last day to-day they must be pulled down". Dr.Machle said " Well now,you all hear what is said to-day it must be pulled down. Then Dr.Machle told me to go to the dispensary and fetch the cannon. I ran to the dispensary and finding

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them I remarked " This sort of cannon"?

Q.-What do you mean by saying " This sort of cannon".

A.-I thought they were rifles and then I discovered I was under the wrong impression. Then I knew it was this sort of cannon. I took them and opening the iron gates handed them back. The old ones were very pleased when I handed them back. Not long after some people armed with spears,knives etc.rushed up. These armed men were behind the elders,and evidently they did not know that the elders had got back the cannon. Then I ran out and tried to stop them because many of them knew me by sight. At that time there were Dr. Chesnut,Mr.Gookim,Dr.Machle and a fellow member of the church named Tong (   ) standing outside the wall talking as if they were reasoning with the men. I knew then it was no use reasoning with them. There was one named Lo (   ) who was one of those who took part in the celebration. He failed in the attempt to stop them. Then we retreated quickly into the hospital. I saw Miss Chesnut running round by the door and I knew that she was hurrying to report to the officials. Seeing she was by herself I followed her at some distance behind. I was afraid to rush fast but I followed as far as over the foot-bridge. Miss Chesnut was then on board of the guard boat and received by the guard boat people. One of the bad characters addressed me saying " Are you going to report to the officials" at the same time he poked me with the handle of a knife. Some others got hold of him and pulled him back. As I was not allowed to proceed further I turned back and went to the house boat. I took a seat there for a little while. I noticed two bad characters standing just in front of the house boat board. The bad characters said " You have to go back to the hospital. If you dont we will stab you to death".

Q.- Did these people know who you were?

A.- I know one myself. They certainly knew me.

Q.-Do you think they attacked you because you belonged to the hospital?

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A.- According to what they said at the time they seemed to be afraid of me going to report to the mandarin.

I did not want to run so I walked quickly back to the hospital. I observed many people streaming in.

Q.- To the hospital grounds?

A.- Not inside of the hospital but where the hospital was. As soon as I entered I locked the door.

Q.- While you were walking the streets did anybody say anything to you?

A.- Yes.

Q.- What did they say?

A.- Some good men said to me " Mr.Li,( ) you had better go away with your children".

Q.- Did they say anything to you about the reasons for their feeling against the missionaries?

A.- Not personally to me. At that time stone throwing had not started I was walking up and down in the hospital.Isaaw the colonel with soldiers quickly going towards the temple. Whether he went up to the temple or not I could not say. I had to keep guard at the men's hospital. Then I saw a lot of stone throwing about the dispensary. Shortly afterwards the sub-prefect came to the entrance of the hospital. Gongs were sounding and I gave orders to open the iron gates very quickly. The sub-prefect entered and came out of his sedan chair. He asked me where Dr.Machle was. I said " He is not here". I said " Dr.Machle is in his own private residence". Then he went again in his sedan chair and I gave orders to have the gates locked again. I saw the sub-prefect go past in front of the temple. He had some runners with him. I dont know whether they had any conversation with anybody there when they passed.

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Some bystanders told me that some of the runners said to the mob " Dont make trouble,otherwise we will arrest you" Shortly afterwards stones were thrown into the women's hospital. They were thrown for sometime and then they stopped. Then I ran to my quarters. There I found a number of my friends male and female,who had come to see me. They said to me " You must make haste and take your wife and chrildren and go away". Seeing this state of affairs I told my wife and chrildren to go over the other side of the river at the same time saying it is easier for one men to protect himself. They went and I remained behind to watch the result. A little while afterwards I noticed the sound of stone throwing at the male hospital.

Q.- Were there any patients in the hospital at the time?

A.- About 10 men in the male hospital. I dont know how many in the female.

Q.- At what time was this when they commenced stone throwing.

A.- About 10:30.or 11.

Q.- What did you do next?

A.- My friends and clansmen told me to make haste and leave. I said " I am not afraid ". Suddenly the female hospital was on fire.

Q.- At 10:30 in the morning?

A.- About 11. I did not look at the clock. The smaller building of the female hospital was on fire. Several of my friends pulled me away towards Lienchau city ( ).

Q.- Did you go to Lienchau ( ) city?

A.- Yes. I was pulled away. At the foot of the city wall I stood and looked. It was about an hour after when the male hospital was on fire. Afterwards I had to look for my wife and children. Really I was so confussed that I did not know what to do. It was about 2 o'clock when I heard the

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people say 5 of the Europeans were killed.

Q.- They said 5 of the Europeans had already been killed.

A.- Yes.Westeners. I asked where and they said at Leung Tam) temple.

Q.- Where were you when you heard this?

A.- I was inside the city. I said to myself 5, who could they be.

Q.- When did you leave the city and go back across the river?

A.- Many of my friends would not allow me to go back at that time.

Q.- What did you hear as to the action of the officials?

A.- I heard people say that the officials could not do anything as they were handicapped. They were helpless.

Q.- Because they were too few?

A.- Yes.

Q.- Did you see any soldiers before you returned to the city; did you see any in the hospital grounds?

A.- Yes.

Q.- Were they armed?

A.- Not according to the chinese law.

Q.- Not according to the chinese law?

A.- In my opinion, according to the chinese law, soldiers cannot carry arms if they go to pacify people.

Q.- Did you see these officials trying to pacify the mob?

A.- Yes.

Q.- When was the first time you saw them?

A.- Between 11 and 12 o'clock.

Q.- Where?

A.- At the temple.

Q.- Which temple?

A.- The one near the hospital. The colonel came first and then the sub-prefect.

Q.- What did they do?

A.- I only heard the people say that the colonel went up the hill and afterwards came down and knelt down and kowtowed.

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Q.- To whom?

A.- He beseeched the people to desist. I do not know what transpired afterwards.

Q.- Do you know how the officials heard of the disturbance at first and why they came down?

A.- Some brave belonging to the guardboat ran into the guard house to the colonel.

Q.- Did you see him do this?

A.- Yes I saw him with my own eyes.

Q.- How did you know he was running to the yamen?

A.- I was under the impression he was going to the yamen. He said a great number of people were there.

Q.- You were at the hospital at the time? How could you see the runner going to the yamen?

A.- I saw him across the river.

Q.- Saw him while he was at the hospital?

A.- I could see him from outside the hospital door. He had on uniform.

Q.- What do you think caused this trouble?

A.- Many people dare not tell.

Q.- You are sworn to tell the truth and you must tell everything.

A.- According to the Chinese idea the joss celebration in an important affair, and as that was the last day and Dr.Machle took away their cannon, they were very indignant. Among the people were bad characters and then some tried to make a fortune by looting. The reason why I came to this conclusion is that the women cried out.

Q.- At the time?

A.- Before the affair they cried out that such a lot of money had been spent for the celebration that it was an unfortunate affair that the cannon had been taken away: they thought it wasa bad omen. Some of the old women addressed me saying " Mr. Li ( ) you saw yourself that a goat was sacrificed and that showed the importance of

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he affair." As a matter of fact I did see a goat bought. Therefore formed my own opinion.

Q.- That it was caused by Dr.Machle taking the cannon?

A.- Yes.

Q.- But he returned them?

A.- Yes.

Q.- Did not that pacify the people?

A.- One leader of the mob did not know that they were returned t the time.

Q.- Who was that leader?

A.- I gave the man's name to the sub-prefect. I could recognize im when I see him again. I forget his name.

Q.- Do you think it was caused by any other thing?

A.- I will think it over.

Q.- Tell him that he must speak the truth.

By the Board:- Yes, everything he knows. Tell him that he must ot be afraid and that he will not be betrayed.

Witness:- At one time I saw a male child belonging to Tsoi Yuen a (   ) crossing a bridge.

Q.- How long ago was this?

A.- Sometime last year.

Q.- Could he not give any better idea?

A.- The child was ten years of age. It was last winter. He was laying on the bridge. I wanted to cross the bridge and asked him " ear boy or good boy--something like that-- make haste over because I ave some important business; I am in a hurry". He turned round and bused me saying "I belong to the Roman Catholics; I have no fear of he Protestants", I said "Boy, I have not offended you". After he got ver the bridge he was cursing and using bad language. I said "You are nly a little one and you have started to be so bad already".He ran way and I followed him to his house and told his parents. I did not now whose son he was. I saw idols in the house and I asked "Whose son

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s that boy"? The man asked me what was the matter. I told him what had happened on the bridge explaining at the same time that I had given him no offense. I had no other intention except to tell his parents so that they might instruct him. The man said "Mr.Li ( ), you need not be offended". I said " I am not offended".

Q.- What has this got to do with the cause of the Massacre?

A.- I am simply telling all I know. On the 3rd.day of the 10th. month after the massacre took place at the colonel's yamen very early in the morning, I saw a man sent with Mong Shan Fu's card in his hand accompanied by a porter of the Sub-prefecture. He came to the colonel's yamen. They said they requested the colonel to go and suppress the disturbance.

Q.- Suppress what; the trouble is over?

A.- Let me tell it; there is something very important. The man sent by Mong Shan Fu said that the members of the Protestant Church at Sam Kong ( ) and Leung Hau ( ) had collected together and wanted to fight with the Choy Un Pa ( ).They all called themselves Catholics. They are bad characters.

Q.- Who said they were bad characters?

A.- I say so. Whether as a matter of fact they are Roman Catholics or not, I don't know; but they profess themselves to be.

Q.- To quell the Protestants or the Catholics?

A.- To suppress the Protestant members. Previously the colonel had sent word to the major general who had been up in the colonel's yamen. The major general addressing those who were present in the yamen said "How is it the Protestants do such things"?

By the Court:- He said the Protestants were already in great awe of the Catholics. I could not believe the story that they were going to fight against the Catholic members". "My yamen was at the very place where their temple is and they are afraid and how could they dare to fight". The colonel said "We will send somebody to look at the case" He did send someone to see. He said " The people in Sam Kong ( )

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were already prepared to resist them". He heard at the same time that the people from Tsoi Yuen Pa ( ) might go over there and destroy their Church. The man from the yamen said " Really, we cannot make out what is the meaning of that report from the police".

Witness, continuing, said:- On the 28th.October, when I was in the city after I left the hospital, this man asked me about some small embrios. I explained with regard to one of them that it was from a case at Ho Chun ( ) where a woman was in labor for three days, and yet could not give birth to a child. It died within the womb. I heard that in the evening about the second watch, about 8 or 9 o'clock, Miss Chesnut was sent for and she and Dr.Machle got this embryo by means of an operation. I think that Dr.Machle asked for this embryo as a specimen to teach his students. The day after the operation this embryo was presented to the hospital, by the mother-in-law of the confined woman. Afterwards we preserved it in spirits. I explained to him that it was for people to demonstrate in teaching. The other man said there were several of them.

Q.- The incident of the little boy and the conversation of the major general and the colonel at the colonel's yamen and this incident he gives

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..s other causes of the massacre?

A.- It is my opinion.

By the Board:- There is some ill-feeling existing between the people and he wants to recite this to show it.

Q.- And this ill-feeling has been caused by the bad feeling between the Roman Catholics and the Protestants?

A.- I am afraid that it was not. That was not the case.

Q.- If that is not the case what in his opinion is the case?

A.- I cannot say which of those three stories I have related. It is a mixture of the three.

Q.- Various causes?

A.- Various causes.

Q.- Do you think the people were incited by Dr. Machle taking the three cannon? Did that cause it alone?

A.- Alone it was not sufficient.

Q.- If that was not the cause what do you think was the cause?

A.- (No answer).

Q.- Are there any causes?

A.- Most certainly there are.

By the Board:- It is no use continuing with this witness.

Q.- Are there any other underlying causes?

A.- Most certainly there are. With regard to my explanation about the dead child many people did not believe me.

Q.- If they did not believe your story about the child preserved in the bottle what did they believe?

A.- They have a suspicion that in the hospital we cut people's bodies open and scoop out their eyes.

Q.- You think then that the people suspected Dr. Machle of abusing the bodies of their patients?

A.- Yes. They have that idea.

Q.- What other causes led up to this massacre?

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A.- In addition to these two causes there was another one. This was a desire to loot.

Q.- As I understand it then there was a bad feeling between the Catholics and the Protestants. There was also a bad feeling existing against Dr. Machle on account of the matshed. There was this superstition about the specimens and the people were aroused because of the taking of the cannon. This led the people to go and get the specimens and they took them into the streets and exhibited them and this caused the crowd to increase and so they were led to burn the buildings and murder the missionaries.

A.- Yes. That is my opinion.

Q.- Do you know anything about the boycott against American goods?

A.- People talked to me about it and I told them it was a matter of business and not of our Church.

Q.- Did you hear anything about it at all in the city?

A.- No.

Q.- You never heard anything about it?

A.- No, not with my own ears.

Q.- He has just said that somebody approached him on the subject and he said it had nothing to do with the church and how can you say you knew nothing about it.

By the Interpreter:- I must enterpret it as he said it. He says that somebody asked him about this question and then he said this is a matter of business it does not concern the church at all and yet people buy things freely and nobody is intimidated at all.

Q.- I asked the question "What has he heard about the boycott"?

A.- Some people have asked me about it.

Q.- Have you seen any placards up about the boycott?

A.- No.

Q.- Have you seen anything in the papers about it?

A.- Idid not see the newspapers, but I saw the proclamation issued by the Viceroy. The proclamation was issued to prevent people carrying on the boycott.

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Q.- Are the people taking any interest in the boycott up there?

A.- As far as I could see there was no interest.

Q.- You say that somebody asked you a question about the boycott; they must have taken some interest in it to ask you a question:

A.- It is not a matter of having interest. They heard of this thing and they simply kept on asking other people about the matter for the sake of talking.

Q.- Was it on account of the proclamation that people talked about it or not?

A.- Yes, it was so.

Q.- That started the talk about it?

A.- Yes.

Q.- Did the interest the people took in the boycott up there create a bad feeling against the Americans at Lienchau?

A.- I dont think it caused any feeling at all.

Q.- Do you say that the boycott has not created any feeling against the Americans in Lienchau?

A.- It could not be the case.

Q.- Going back to the joss sheds. How did the sheds happen to be built on missionary property again this year after the warning of last year?

A.- Because of the absence of Dr. Machle.

Q.- Have you reason to suppose that these sheds were erected in order to show bad feeling against Dr. Machle?

A.- I believe it is not the case because they heard that Dr. Machle wascoming back and they said it would have been better if Dr. Machle was coming back a day later.

Q.- When did you hear this?

A.- Some little time before Dr. Machle's return.

Q.- How often do the people celebrate this business-- once every 3, 4, or 5 years? How often?

A.- I dont know.

Q.- You have been there a great many years. Why dont you know?

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A.- It has been repeated many times. I have seen it three or four times. I have been there over 10 years.

Q.- Have you ever seen this ceremony 2 years in succession?

A.- I cannot remember.

Q.- Is not the celebration of ta tsui (   ) contrary to Chinese law?

By the Board.- It is permitted everywhere.

A.- No, it is not against the law.

Q.- Why did you hesitate about giving the causes that brought about this massacre when I asked you?

A.- I cannot say at random; I must be careful.

Q.- As far as you know who were principally interested about putting up this matshed?

A.- People belonging to Tsoi Yuen Pa.(   )

Q.- How can they pose as Catholics and put up a temple at the same time?

A.- Without exception every member of the Catholic Church worships idols and have idols in their houses.

Q.- Those that are enrolled?

A.- Yes.

Q.- What benefits are derived by these people in being enrolled?

A.- In any case of trouble they can expect protection from the priest.

Q.- Do you know of any case where a man who has been enrolled has applied for protection from the priest and obtained it?

A.- I have heard of many.

Q.- How does the priest protect them?

A.- He goes to the priest and tells him to go to the yamen and get them out of prison if they get in.

Q.- What is the usual custom of being enrolled in the church? What is the usual procedure?

A.- I heard people say by paying 50 cents. Some said it was a dollar. I have not seen it with my own eyes.

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Q.- To what class of people do those who are enrolled generally belong?

A.- Bad characters mostly.

At this stage the enquiry was adjourned.

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THIRD SITTING held at Lienchau on Tuesday, Novr: 21st 1905.

Commander Shiu( ) and Commodore Kew ( ) sat on the Board for the first time.

The Chinese members of the Board declared solemnly before Heaven that they would investigate the matter fairly and impartially.

The American members, interpreter and stenographer were duly sworn in accordance with law.

CHEUNG AH KI ( ), having been sworn was examined.

Q.- How old are you?

A.-I am a table boy to Dr. Machle and am 17 years of age.

Q.- How long have you been here?

A.-Three years under Dr. Machle.

Q.- The last three years?

A.- Yes.

Q.- Please relate in your own way what you saw, and how the victims were treated before their life was extinct.

A.- I saw some men first push Dr. Chesnut and then Amy Machle in the water. While Dr. Chesnut was in the water she was speared and one man speared her with a trident in the abdomen. Afterwards she was dragged back and stabbed thrice, one in the neck, and she had her clothes taken off.

Q.- What clothes were taken off?

A.- Leaving a very little on the chest. A small portion of the singlet was left. Amy Machle caught hold of some of the shrubs at the river side. They brought spears to spear her and she swam off across the river. The man followed her across the river and she was stabbed to death. Her clothes were all taken off her body leaving her quite nude. They threw her body into the water. Then we come to Mrs. Machle. Mrs. Machle was sitting at the foot of the tree preaching to the mob.

Q.- What did she say to the mob?

A.- About God and things like that. The men said "We don't want to hear your preaching; your doctrine is not good". They said "You will die soon, don't say any more". They threw stones at her head and dragged her and threw her into the water. That is all I saw.

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Q.- How was she killed?

A.- She was beaten to death.

Q.- Did they take the clothes off her before they threw her into the water?

A.- She was 80% dead by being beaten and they then threw her into the water and she was drowned. The clothes were taken off her after she was dead.

Q.- After she was in the water?

A.- Before she was thrown into the water. she was almost dead. I took her to be dead.

Q.- Is that all you saw?

A.- This is all I saw.

Q.- Where were you when you saw all this?

A.- Near the foot of the tree.

Q.- In front of the temple?

A.- Yes, the big tree in front of the monastery.

Q.- Why did you not see any more?

A.- Because when they sang out "Where are the Christian converts" I got frightened.

Q.- Did you hear anything about the death of Dr, and Mrs. Peale?

A.- Yes, I heard a little.

Q.- Did you hear whether they were killed before the others or afterwards?

A.- I heard that when I got home; that is after I went out.

Q.- Did Mr. Peale and his wife die first or the other victims?

A.- Those three I related died first because I saw that. That is the answer I gave.

Q.- Did you see Dr. and Mrs. Peale at all out there near the temple?

A.- I never saw them.

Q.- Do you know any one who saw them killed?

A.- I do not know. I only heard that they were killed.

JOSEPH GOOKIM sworn.

Q.- What is your name?

A.- Joseph Gookim.

Q.- Your occupation?

A.- Acting interpreter and a general business agent.

Q.- For whom? For the Church?

A.- Not here. In Honolulu.

Q.- How long have you been here?

A.- Two days and three nights.

Q.- That is all? Altogether before the trouble happened?

A.- It is what I say just two days and three nights. A day ahead of the doctor.

Q.- Where is your residence here?

A.- At the women's hospital.

Q.- With your family?

A.- Yes.

Q.- How much of a family have you?

A.- A wife and three children and I also have my sister-in-law and her daughter.

Q.- Now Mr. Gookim, will you tell us everything you know and saw in relation to the massacre. Its causes as far as you know and the incidents that led up to it from the very beginning?

A.- Yes, I will. On the 28th October in the morning we were told, that is my wife and my family were told by Dr. Chesnut that we had better have our breakfast a little earlier because many of our Christian brothers and sisters wanted to meet the Rev. Mr. and Mrs. Peale. Then I told my wife "You had better get breakfast a little earlier" and she called our cook and he went and brought something over. That is between, I should say, a little after 8, as near as I can remember. Then we commenced our breakfast. Then in the middle as we were sitting at the table and just finishing one bowl of rice, I heard a noise outside and about 30 or 40 were gathered around Dr. Chesnut and Dr. Machle. So I sat up at the window and looked on and said "That won't do, I had better go and try to quiet them down". So I started and on my way my wife called me back and said "Here you must not go". I said "Why, it is my duty to go over and see what is the trouble". So I went over anyway to where Dr. Machle and Miss Chesnut were. When I got there three old men came to me and said "Here Mister, will you be kind and ask Dr. Machle to give us back tho those cannon which he took away a few minutes ago"? I said "What is the trouble, what is it about"? and he says "Well, on our account of

of our matshed". I said "Is it your place or somebody else's place"? and he says "Well, that belongs to the hospital and not to us". Then I asked him "Why you build that where you have; you have your own place" They have their own place. "Well, we want to apologise". I says "If you do go and speak to Dr. Machle". So finally I went over to the doctor and asked him what the trouble was about. He told me about the same thing and says "That is my own place; my own property. I spoke to you last year about this, and now you do it again. That won't do. I have a deed in the record". I says"Doctor, what do you want these people to do"? Doctor says "They came and apologised. They will not do it again. I will return them back to them". Finally I went over and spoke to these 4 men and they says "Alright, we will apologise; we will not do it again". So I talked them over and the doctor sent a man in to bring those cannon back. I thought that everything had quieted down so a little conversation took place. It was very quiet at that time. Then one of the stout men, I don' know who he is, but I could recognise him very clearly, came towards Dr. Chesnut and shoved at her, and the doctor says "Here, here, don't you touch her; that won't do" and then I yelled in Chinese "You must not do that; that is not the way to treat a foreign lady". Oh! he felt very angry and then he commenced saying that he wanted to kill the missionaries. I says "You could not do that" and finally the doctor came over with me and said "What is your name and then he gave his family name "Loo. The doctor says "I remember you alright". Then one old mand ran through the crowd to where I was and yelled out and says "Shat, shat", used this word "kill, kill". Then I grabbed hold of his arm and says "Here, old man, you must not do that; that won't do; you must not yell that way". He says "Never mind" and jerked away through the crowd to the corner of the wall. When he turned to the corner I did not see him at all, but I heard his voice. I should say about a couple of minutes and then the tin pan noise - you know the tine pan noise - the Chinese tin pan -

By the Board.- Gongs and Kerosine oil tins and everything.

A.- Kerosine oil tins and gongs and everything. The noise came and then a great crowd. I said to Dr. Chesnut "Doctor, you had better go home. It is no use to talk to these people, they won't

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believe and they won't listen to what you say". Doctor had a flower in her hand at that time and she says "I had better go home". I says "You had better go home". Finally she went down an alleyway between the men's hospital and the women's hospital. So she went off and I says to Dr. Machle "Doctor let's get away home. We can't keep down the crowd; we might as well, you know, get out". The doctor turns round and says to them "While everything is alright everything is alright". I says "Yes, everything is alright, but the people are so crowded". Finally I took him back to where the gate was and at first we stood in the middle of the road and the crowd with sticks, knives and spears and said "kill, kill". They also said "Seize these men".

Q.- Was this before Dr. Machle left the hospital, that all this crowd and so on occurred?

A.- Yes.

Q.- All these people collected with spears before he left the hospital?

A.- Yes, before. Then as soon as the doctor stepped by the gate of the men's hospital, one of them rushed right between us and used - I call it a knife, a double knife - and slapped the side of it on the back of Dr. Machle; I turned round and says "You have no right to use that knife". I says "I am a Chinese and you are Chinese; you have no right to treat the man in that way". Then one of the old men came near and took hold of his queue and dragged him off and pulled him down on the ground.

Q.- Took hold of whose queue?

A.- The man who was hitting Dr. Machle with a knife. Then I said "Doctor, we had better get in". As soon as I stepped by the gate, the doctor was in the gate at the time, as soon as I stepped in the gate, two of them, one using a stick a long stick with a sharp spear, just shoved through about an inch or an inch and a half in the body of Dr. Machle. Then when I saw him I turned and just shoved down the stick and the man stooped forward and pulled back again. I turned round again and pulled over and gave him a kick and knocked the man down and the other behind him fell down also.

Q.- This was in the hospital?

A.- At the gate outside - between the gate and the men's hospital. Then on this side (the left hand) there were between 10 and 15 of them stood by and laughed and says "This is a strong young man; ha! ha!" I said Dr. we had better go in; it is no use where we are". I took the doctor right in and then I called the men, I don't know who they were, nearest to the gate close to the door, and one woman and the men and an old woman with a child in her hand. She threw the child down to the floor and shoved the door and the others used a spear and stick and tried to open it. I says to the doctor "Doctor, we had better go in. So we went into the dispensary. The door was half closed; you could hardly close it, the whole thing at once. Then the stones rattled and everything was fired right into the hospital. Soon the doctor saw this matter and opened one side of the door and put his head outside and says "Get out here; get out here". Then one of the half bricks fired in struck the edge of the door and bounced right back and hit Dr. Machle by the eye. I said "Doctor, you had better go right in. I then shut the door. I was also hit by the men and the doctor saw the place. I said "Never mind, I think this matter will cool down in a little while". While we were talking there, Mrs. Machle and the Rev. Peale came down together and my wife came over.

Q.- Before they arrived do you think the people intended to kill you?

A.- I don't know. It may be so. It looks like it. As I am half foreign; I had a foreign suit on as I had not had time to make my Chinese clothes.

Q.- Do you think they intended to kill Dr. Machle before he left the house?

A.- Before he left the hospital.

Q.- That they intended to kill him?

A.- That was their intention to kill him. So I went out and stood outside for a little while with my wife and then Mrs. Machle and the Rev. Peale and Dr. Machle came out and they went off between the women's hospital and the men's hospital. They went out that way towards their home and I wentnoff to the women's hospital. I should suggest that between 20 minutes and half an hour we heard a gong from

from this side. We thought, you know, that some of the soldiers were coming so I opened the window and I saw a magistrate with soldiers.

Q.- Do you mean the sub-prefect?

A.- Yes, the Chingtong (   ). He came over and saw this great crowd of people at that time and he went into the men's hospital. I was still looking on and he came out again. It was where the women's hospital turns to the corner. I was in the room where I am.

Q.- In the hospital?

A.- Yes. I was still by the window and I told my wife to look at the crowd. When some of them saw me there they said "There is half a foreigner; there is half a foreigner", and they pointed me out. I told my wife to get a little medidine and rub my sore. I jumped right down and stood by the bed. After 19 or 15 minutes either Dr. Machle or the sub-prefect sent a man down, his name is Mo Sing Cheong (   ). He says "Dr. Gookim, Dr. Machle wants you to go up". I says "I cannot go; there is no protection; look at the crowd; look at the stäcks and spears they are carrying around". Well, how could I go? I said"You might as well ask Dr. Machle and the others to come down here; I cannot go up". If I had been alone I should have gone over the wall. He says "Ah! alright, I will go and answer that". I said "I cannot go now" and he went off. Ten or 15 minutes later, I think it was about that time, I saw a great crowd outside and they called out "Fire the rock in the men's hospital". The men got into the hospital, broke all the glass and went into the dispensary and broke all those medicine bottles. Oh! there was a great noise all round. About three or four minutes I saw the men on the verandah, on the upper story with wood all round them.

Q.- The men were setting fire to the room?

A.- It was not fired at the time. They threw wood into the room and they threw rocks all round. I thought myself "I am in danger too. What shall I do"? Then we took our family - my children and my sister-in-law and her daughter who were upstairs - I said "I think we had getter call our children down". Then in a moment a rock was f fired upstairs and broke the glass. We heard the glass. I said "We are in danger; what shall we do?", and we knelt down and prayed.

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Nothing could be done except praying and that is what we did. I had not quite got through my prayer when they fired at my window. The first thing that they broke was the flower pot. My wife said "That is a mean thing". I said "We can do nothing; if you like you can crawl under the bed". We thought we could be safe somewhere like that. Then my cook got under the bed and my wife got in the corner where our trunk and valise were and we tried to protect ourselves because sticks and stones were being fired in all directions in the room. Some of the others had chairs and put them on top of their heads and tried to protect themselves that way. I says "That won't do" and I calls my cook and says " You had better open the door; we might as well get out of here". My wife says "You had better go in there and get them two watches". I had two watches on the small table - one silver and one gold. I says "I don't care; you cannot save anything here". Finally the other three women - the girl and the blind girl and the other one went up because the door had been burst by the crowd. I crawled under the bed again but I says "Here that won't do". On this side where my bed was it was straight and there was no window there. Then a big piece of rock was fired right in and broke the glass and everything and I says "That won't do; we can do nothing here". The men outside yelled out "We don't care whether you go in or out; we are going to kill you anyways". I thought to myself "It is wise for me to get out of here if I can; I may be saved". Finally I decided that way. My cook went out;everybody went out except myself and my wife. The last ones went out of the hospital and when I came out at that time I did not feel much angered. I says "Here, you people, that won't do; you must not do that" Then two or three of them grabbed hold of me and punched me on the back. I did not say anything at all. I was willing to get hurt that way. Finally my wife says "Where are our children" I says "Upstairs. We had better go up". We went up and there was a crowd of people in the room. Some of them broke the things - the trunk and some were looking on. Some among the crowd says "You had better not come in; you had better get out of here" I looked round and did not see our children there and one of the young men says "Your children and your sister-in-law have gone out already where Dr. Machle is".

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I says "Yes" and we came down. When we had got between the verandah and the women's meeting place, I call it a chapel, there was a lot of bricks lying there and three or four of them got hold of the bricks and tried to fire them at me. I said "You had better stop" and finally two of the soldiers got around me and then I gave one of them a punch in the side. I never thought it was a soldier. He was leaning against the bricks at the time and he saw these four men and prevented them from firing at me. I remained there and used my whole force to get through the crowd. My wife had hold of this arm (the right). As I turned the corner the crowd took hold of me and I had to use all my strength. I said "Get away here", and pushed forwards and backwards. I had to go and I says "I don't care whether I get hurt or not. I rushed right out and took hold of my wife's arm and carried her out. When I went out through the gate a piece of wide board round the gate and the mob said "You can't get out of here". I says "Why not". I found the board was not solid and finally I pulled up my strength and says "I am going to get outbof here" You say "no" and I say"yes". I pulled off my shoes - I could get more strength without shoes - and pushed that piece of wood and shoved it aside and moved through the crowd. There were about 400 or 500 people there. I could not get out the first time and so I says "Get away here" and I fired through them. I took hold of my hat, a grey felt hat, and one of the men led us to the cave. I remember him quite distinctly. He took away my hat and he walked along among the crowd. The crowd punched me in all directions except the front because I had my eyes in front all the time. As soon as I got to where this official was - I do not know which one -

Q.- Did you see a number - many or one?

A.- Oh! no. I should suggest 5 or 6 with long gowns.

Q.- Where did you see the official?

A.- Just where the temple is. At the turn of the corner where the women's hospital was.

Q.- In front of the temple where this shed was pulled down, you were there?

A.- Yes, that is right. I saw them there. I bowed my head and said "Help, help, save us".

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Q.- Do you remember the official you implored to save you?

A.- I don't know him.

Q.- Could you remember him if you saw him?

A.- I don't know. I did not see his face. I simply bowed my head and said "Help, help us". I held my head up and tried to look at his Then a rock was fired and came down right here. Then blood ran down like a stream. I thought to myself "You cannot save me". I walked along and one of the men - I don't know which one - one of them with a long gown put his hand on my head. I gave him a shove; I did not know who he was. Then I got very angry and my wife commenced to yell out to them not to beat any more as that was enough. I don't know how many of them followed me up to where the school was.

Q.- You say that the official put his hand around your head.

A.- An official with a gown on.

Q.- Not one of the mob?

A.- No.

Q.- You could easily distinguish between an official and an ordinary man.

A.- Yes.

Q.- Do you think he was an official or an ordinary man?

A.- An ordinary man and not an official. I was all covered with blood. I did not see any other coat or---

Q.- Do you mean a man belonging to the better class?

A.- Yes, with a long gown on. Then when I shoved his hand off I walked straight along. I don't know how many of them followed me up to where an empty closet is near the bamboo grove. I went up and my wife followed me and dragged hold of my arm and tried to dry the blood off my face. When I got up there up on my way to the women's bible class, I held my hand up and saw one of the men there. I thought he was a soldier or an official and I looked again.

Q.- Why did you think he was a soldier?

A.- Because he had on a kind of a soldier's dress.

Q.- Don't you know when you see a soldier and the dress they wear?

A.- I am a stranger you know in China here.

Q.- Describe the dress as near as you can.

A.- It had some yellow color with a dragon on. Something like

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like that and also a flower or something like that.

By the Board.- There is no yellow color in the dress.

Q.- The body of it was yellow?

A.- Not quite yellow. I cannot state positively; it was of a yellowish color. I went straight up and saw Dr. Machle and then came out from the room. Maybe somebody reported to them and they came out. The man who took us to the cave followed behind me. When I turned round I says to my wife "There is my hat - the man had my hat. I said "Give me my hat" and we had better get straight in to where Dr. Machle is. We went straight in and Mrs. Machle called me and said "You had better go upstairs". So we went upstairs. I don't know who asked me to sit down - either the doctor or someone else. Oh! yes, it was Mr. & Mrs. Peale who asked me to sit down on the lounge. So I sat down there and the blood was running down. Mr. Peale rubbed my face and the doctor sent someone to get water. Then when the water came the doctor had some cotton in his hand and dipped in the water once and cleaned it and when his hand was cleaning it for the second time there was a noise coming up - "You had better go; you had better go".

Q.- Who said that?

A.- Someone down stairs. I don't know who it was. So we started to run. I was the last one to get downstairs - myself and my wife. So I ran where the hill was at the back of the house or stable, about half way down between the main road and the stable and they says "I think we had better go straight to Sam Kong"( ). I says where is Sam Kong?( ), and they says "Yes, yes". I says "Where is it; is it very far"? and they says "Oh, no, not very far. Then The Dr. and Mrs. Patterson (? Miss) walked before us and this man followed them. We walked along and Mrs. Machle and her daughter was carried by one of our Christian brothers. His family name is Lui( ) I believe that Dr. Chesnut was in the middle. Then came myself, my wife and our children and my sister-in-law and baby; and then Mr. and Mrs. Peale stood by and asked me what I thought best. I said "We had better go to Sam Kong"( ) and they thought so too. They said "They said "Where is Sam Kong"? ( ) and I said "I don't know";

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"I am a stranger here". Then Mrs. Machle, Dr. Chesnut and the man who carried Amy stood there and said "What are you going to do?" The doctor then called us to come this way. Then Mr. & Mrs. Peale says "The doctor calls us; we had better go". I said "I don't know the place at all". Then I says "Alright, let us go"and so we followed him. We got to the main road and there is a small gate down there near - I call it the river where the river is and there is no place to go. There were two boats there and finally Dr. Chesnut held up her hand which contained in it I should say about $10 wrapped in paper, and she showed it to the boatmen. Finally the boat came 10 or 15 feet from the land. Someone called out "You must not go". I heard two or three call out that. The boat returned back and did not come across. We then heard the tin cans and the kerosine tins. "Come along" so we had to run in the direction - you know the below side of the hill where there are so many houses and the hill going up is pretty hard to clamber. I stood below and Mrs. Peale stood on top and the others had run forward. I helped Mrs. Peale up and my wife. I had to use all my strength to shove her up and then I said "go, go I followed Mrs. Peale because they did not know how to talk Chinese. They are strangers also. I said "Alright, lets go, lets go, run" and so we ran. We never thought the river was so far as it was that day. Three men went with Dr. Machle and the other two followed Mrs. Machle and Dr. Chesnut. We followed them up as fast as we could. We ran between the first rice field and the temple where we went in yesterday. Between that there is a road going down like so. The men said "Here, we had better go this way" and someone said"No" I stood there with Mr. and Mrs. Peale and said "This is bad, I don't know where we are going to go. There is the river there; should we go over the river?" Then one of the men, the one who carried Amy, came back and says "You cannot go, it is very deep, you had better go this way". His body was all wet with water and perhaps he had tried the water first and he ran back and carried Amy on his back and ran towards where the Dr. and Miss Patterson turned round. You know. He went in front of us and went straight to the temple. We did not go in the temple the first time. We went straight up the hill and a man called out "Here, there is a lot of people on the other side, you cannot go,

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you cannot go"so we came right back again. I scared us. At that time the men took Dr. and Miss Patterson and we all went into the temple and as we passed by one of the priests stood outside looking on us with surprise. We went in the temple. How the door opened or shut I don't know. Who closed the door I could not testify to. I was the last man to pull up and when we went in we went straight to the cave that we were in yesterday. We came up again and we stood by the verandah of the temple where the stone pole was. Then I tried to go in again and I met Mr. & Mrs. Peale and Dr. Chesnut at that time and said "Lets us go to Sam Kong ( ). There are many of our Christian brothers there". As soon as I asked that question and Mr. and Mrs. Peale asked me what I thought they asked me whether I thought it was safe there. I says "I think it is the worst place here". They says "Oh, my God" and commence to cry and Mr. and Mrs. Peale commenced to cry also. I says "I don't know what we are going to do" and then Dr. Chesnut says "Oh, what are we going to do, Mr. Gookim. What are we going to do". "I don't know, I don't know, I am a stranger here" I says, "If I could save you we could save all. I am a stranger here. I cannot save anybody. I don't know myself what I am going to do". Then we heard a noise of kerosine tins from all directions and people came running down. We says "We had better try to find a place and save ourselves". We were right in the right hand side where the pole was, and Dr. Chesnut says to this man - the man who took us in - "Whatever happens while we are here all fault stands on you".

Q.- What did he say?

A.- "Whatever happens innhere all fault depends on you". He says "Oh, yes; Oh, yes". And then we went away. I told Mr. and Mrs.Peale to find a place and said to Dr. Chesnut "Hurry up, hurry up, get on". I went down and of course I did not see Dr. Machle and Miss Patterson at that time. When I went in at the entrance of the cave I met Mrs. Machle crawling right down where I pointed out yesterday. I said "You had better get on and keep your head down. She was so stout of course and so very weak. I knew that. I saw my daughter and Amy a little further up, about 6 or 8 feet from where Mrs. Machle was. I walked straight down with my wife and told my sister-in-law "You go

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forward and hurry up". We went down together. Dr. Chesnut followed me behind and we all went down. We got down to the first open place. I saw Dr. Chesnut lying right down where Dr. Machle pointed out yesterday. I said"Doctor you had better hide a little further". I went further and my wife pulled me and said "You had better come in too". I says "Never mind, never mind, I want to see where they are". Mr..and Mrs. Peale were holding each other by the neck and kissing each other at the same time crying most painfully. I felt pain myself. There was a great noise outside and I was frightened myself. Then three men at the entrance let me go out. I says "You had better go up and keep the door closed". The three of them went up and Mr. and Mrs. Peale hid on this side (the right side). I went up again and tried to get on the steps and the three men came down and said "you must not go, you must not go". They pulled me back. That is all I saw when some men came in and the door was opened and I saw 2 or 3 of them with sticks. There were 5 or 6 of them not including these three. The man who took Dr. Machle in front of us came close to where I am. I was sitting down and praying. It was a very short prayer. I could not help myself and the only thing to do was to pray to my God to help me. I was right there and he came up to me. His name is Au Yeung Kum ( ).

Q.- What did he say to you?

A.- He said "Let's settle up now". I says "Why you bring us here. What is it. I have no money or nothing. He says "Never mind; that won't do. We want something. Hurry up. Five or 6 of them stood away up and did not come down until the crowd rushed right in and then th they came down. I says to my wife "Here is the crowd, I think you had better take off your bracelet your earrings, and everything of the kind and give it to them". So she pulled them off and finally I thought of my two watches and a ring. I said "Anyhow they are going to get it. They are going to make a search of my clothes. Never mind, I will give it to them. Alright. Go ahead". So everything was given away. I said to my sister-in-law "You had better give everything away". I says "Here, now we will go out". He says "No, you are the man who took Dr. Chesnut away. Where is she?" I says "I am

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not the man". He says "Yes, you are the man" and punched me and used the stick right here, and blood came out. I says "Here, that won't do; if you want to search me, search me now; I am willing. You search my whole body. We are Christians, we are telling the truth and nothing more". He says "No you are not. Where has Dr. Machle hidden his money". I says "He has got money, we know that". I says "He did not take anything out as far as we saw; we did not see him take anything out". And finally he says "Now we want to kill you too". I says "Why" and we had a little argument; and one of the men, a young man in the middle, I don't know his name, I could recognise his face, he asked me where I belonged to. I says "I am a stranger here; I have been here a couple of days. I don't know the place; I don't know anybody; there are so many". Another young man then said "Well go out". I says "How can; there is a great crowd here and I cannot get away". And he says "You cannot get away; there is a narrow place here and you cannot get away". And one of the men said "We are going to kill you now". He took out a big knife and says "We are going to kill you now". I says "Keep your knife down, you cannot do that". I says "Here is a piece of meat on the table either let me go or kill me". I then held up my youngest daughter and says "I go, you follow me up". I then broke through and pushed right through. I pushed right through the crowd and the men followed us up behind. As we went up in the temple near the door I saw Mrs. Machle stood there.

Q.- Ahead of you?

A.- Ahead of me. I felt a pain inside. I said "That won't do". I says "I don't know what I am going to do". There was a crowd behind my back and they punched me and shoved me and did everything they could. I says "What do you fellows want? If you want life take it now. There is nothing else for you. A pair of pants you ta take away, then there is my hat and my clothes are burned. You have burned everything up".

Q.- What did they answer when you told them "What do you want?"

A.- They wanted me to tell them where Dr. Machle hides his money. I did not answer them. I says "I want to go out". A man was standinging between me and where Mrs. Machle stood. She turned round and

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and looked at me. I turned round and was not willing to go. I was standing there a little while and my tears came out at that time. I says "We are about the same Mrs. Machle", and I walked off. Then h they wanted me to go where the river was. I said "Why" and would not go. Two or three of them pulled me up the hill instead of shoving me down. I followed these three up past the three there and turned round and looked and saw several of them. As I got up the hill, I says "My sister-in-law, where is she"? I looked around again and saw Mrs. Machle being taken down by six or seven of them pretty fast - very rapidly they did it. I went further up again and met my sister-in-law and her child. Then I turned a third time and looked round and saw someone taken away by the tree. I did not know who they were. I was badly punched on the hill and somebody struck me on the head. Then about 60 or 70 got around me. I says "What do you want to ask me; what are you going to say"? You are the man who helped Dr. Machle this morning; you are the man". Then they punched me and I says "Here, that's enough; what else do you want?" They hit my sister-in-law and I says "I am willing enough to let you punch eighty or one hundred places but not a woman. You know she is weak and she had a child". Five or six of them gathered round me and says "You want it, eh?" I says "Alright, go ahead; do anything you want; I am willing to let you punch all you want". I pulled up and used all my force. My wife had hold of this arm with her child and I could hardly breath because my child had hold of me and her legs got round my body. I says to my wife "By God, I am tired". She says "Never mind, never mind". We rushed right up. A man grabbed hold of my queue at the time, about three-quarters of the way between the temple and I went up near the hill and looked down. There is a rice field there. About 40 or 50 then got round me and shoved me down. I says "You cannot make me go down" and I pushed on both sides and got right in the middle and got a little further up again, about 10 or 15 feet. I was calling for my sister-in-law - at that time she was a little slow. She came round to where we w ere and I says "Let's go". The others says "No, you cannot go". I says "Why not" and I says "I don't care, I don't care. If you want to do it do it down there".

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Two or three men came up to where we were and one of them says "Here, here, that's enough. He has nothing else, nothing more. He don't know where these people are. He is not the man, he says so. Let him go" One of them on my left hand side where my wife was says "Here is a stick a big stick". I turned round at once and says "Here, don't use that stick". One of them then punched my wife's head and someone punched at my sister-in-law's head and I says "Here, here, look up" I kept my eye on this man. He had struck me with a club - a pretty heavy club. I says "Here, you had better take that stick away; you cannot do that". Finally these two men says "You had better go" "Thank you very much" I walked along to the hill - about two or three feet down the hill and saw three men follow me up and I called out and says "What do you three men want now" and my wife pulled me back and says "Don't say anything; let's go, hurry up", and she pulled me right down. Near the road I met this young man here who has just testified. He called me and says "Mr. Goo, Mr. Goo". I turned round. I said"What do you want"? I did not recognise that it was Dr. Machle's cook. He called me again and I turned round and says "Ah Ki (   ), what do you want?" He says "Three men from the yamen want to see you". I says "What do they want to see me for?" He says "They want to see you". I says "Let us go where there is a small entrance; let us go; it is quite distant". I told my wife and my sister-in-law and the others "Go ahead, walk along and don't wait for me". Ah Ki (   ) says "Let me carry that baby of yours". I says "Alright, thank you very much". He took the baby on his back and walked along with my wife, sister-in-law and others. They walked ahead of me and I felt all in my heart and I turned round and saw smoke coming out of the church. A little further on, I turned round again and saw the place where the Rev. Li (   ) Stated the smoke was coming out. I says "Oh, those wicked people; so wicked and don't know anything". We got to the place there where we pointed out and I sat down. I says "All you go forward and don't wait for me". "I am alright, I want to see these three men".

Q.- The three officials?

A.- The three men from the Yamen. I don't know whether they were officials

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officials or not. I was very angry at the time and did not care much

Q.- Bring us to the time you saw the officials. Did you see these three men?

A.- Yes.

Q.- Tell us from the time you saw them.

A.- I sat down there and asked him--

Q.- You met the men?

A.- Yes. I asked them "What do you three want?" They said the official sent us three men to take you over to the Yamen. I says "How are you going to take us over. Why you take us for?" He says "This morning the official and Dr. Machle have spoken about---". "You know everything about this". I says "How can you protect me and take me safe"? He says"We guarantee we take you safe and take you over without any injury and without any further trouble". I says "If you did that this morning it is better. I don't believe you can protect me now. I have myself and family and my sister-in-law; you cannot do it. I tell you what you do". "You answer to the official that there is only one Mr. Goo i believe in Lienchow ( ); the man who came up with Dr. Machle. I believe only one Christian Mr. Goo - no others; if anything you want to know -the official wants to know or inquire or require about me now you send word to Sam Kong ( ). I am going there now. I would not go with you. I don't believe you could protect me any way. These people are so wicked and they don't know what they are doing. Just like a crazy people". So he thought a little while and did not answer anything. Then he says "I am sorry. Alright". First he says "Alright, I am sorry" and I walked along up the hill quite a distance from my wife and other people. I walked as fast as my feet could carry me without any shoes on. I was bare footed. I had a pair of socks on and just a shirt but nothing else. A pair of pyjamas, and blood was runnigg down.

Q.- You said "officials", were they their attendants?

A.- I don't know.

Q.- "You go back and tell the officials" you said just now. You don't mean the official.

A.- I don't care. I don't know the men.

Q.- The three men who professed to be sent by the official, do you

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mean that?

A.- Yes.

Q.- Did they have uniforms on?

A.- On their arms.

Q.- On their clothing?

A.- Yes.

Q.- Just soldiers?

A.- No, not soldiers; higher than soldiers.

Q.- They had something on their arms?

A.- Simply a coat of arms.

Q.- They had an inscription on their arms?

A.- On their jackets.

Q.- What was on their arms?

A.- I call it coat.

Q.- Coat of arms?

A.- Yes.

Q.- That is to say some insignia?

A.- Yes. Insignia.

Q.- Was there writing on the jackets?

A.- No.

Q.- Just something on the arms?

A.- Yes. One of them had a stripe and the other had nothing. One was stout and the other smaller.

Q.- Could you recognise these officials if you saw them?

A.- Oh, yes.

Q.- Who were they?

A.- I don't know their names.

Q.- Did they not give you an idea of who they were at the time?

A.- No. I was not there very long.

Q.- You must have had a long conversation with them. Long enough to get an idea of who they were.

A.- I was told by the Rev. Li ( ).

Q.- Was it the sub-prefect, the chief of police, the colonel, the major or who?

A.- I don't remember now. I was so pained at the time. Dr. Machle wrote a letter to me and sent it by a messenger.

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Q.- How long after you had been in Sam Kong (   ) did the officials arrive? Did they arrive on the 28th, the day of the massacre or the next day?

A.- The next day in the afternoon - that was a Sunday.

Q.- Tell us the conversation you had with the officials.

A.- The Rev. Li (   ) called me out and says "Two officials want to see you". At that time I had to put on his coat and I came out and met them and they talked to me. "We have been looking for you all round and have asked in every district". I says "Where have you been". "Someone says you were in Sam Kong (   ). We told him we were the officials and were looking for Mr. Gookim". They came straight into Sam Kong (   ). That afternoon about 4.30 or 5 I went into one of the houses they were in - 4 or 5 of them were in that room.

Q.- Four officials?

A.- Four of them altogether in the room

Q.- Four of who?

A.- There were two officials so the Rev. Li (   ) told me. I paid respect to the officials and the other two men were their followers or staff. They talked to me and says "I have been looking all round today and wanted to see you and find out where you were". I says "Yes, what do you want?" He says "The Dr. asks you to go the Yamen". I says "How can". I heard that there was $100 reward on my head and on Dr. Machle's head. I don't know what is the reason. The next information that I received from my Christian brothers was that a reward of 10 taels on the head of Mrs.Luk Neung (   ).

Q.- Who was Mrs. Luk Neung? (   ).

A.- A bible class woman teacher.

Q.- Please tell us as much as you can the conversation you had with the official.

A.- I said---

Q.- To the official?

A.- Yes. I said "Are you looking for me? You received an order from Dr. Machle I suppose? I received a letter from him. You want me to go out. The question is whether you want me to go out today or the next day. He says "We have been looking for you all day".

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I says "You are willing to go now; I will go with you in the night but not in the day time. Maybe it is a pretty good day; the sun so hot and I fear my wound. I would not go and my face is swollen and I don't want people to see it and I don't them to know I have gone into the Yamen. I said that the outside people now want to take reward and they may actually say that they knew Dr. Machle and Miss Patterson had gone to Canton. I says "I don't want to let everybody know and attract their attention". He says "You had better dress up". I says "Alright" and I went and dressed up. I says "We go now; I don't like to go on horseback. I like to take a little walk myself". He says "We have 2 or 3 soldiers; you had better put on a soldier's coat"and so forth. I says "You give me arms" and he says "No arms". I says "How can you protect me in case people rush out. That won't do".

Q.- They had no arms?

A.- No.

Q.- None of them?

A.- No.

Q.- Nor revolvers?

A.- No. I did not see any. I said "I won't go, I won't go". I decided that way. They said "You had better go; let's go" I said "Let me take a little conversation first with the Rev. Li ( ). He may have a little judgement to decide the matter". Then I sayd to the Rev. Li ( ) "What do you think the best"? He says "If going tomorrow I don't advise you to go". So I says to the official "Can we go now; it is better at night. I don't want to let people look at ,e. The wound is still swollen and the plaster still on". The official said "We are so tired you had better go tomorrow". I says "You let me think it over too whether I go tomorrow or not". So I went away. I wanted my supper at the time and the official says "Alright, let's think it over". They went away---

Q.- Will you please adhere to the facts as much as possible without relating unimportant details. Did you go that night?

A.- No, sir.

Witness:- So the two officials sent a man to come for me the next morning. I says "My letter to Dr. Machle is ready".

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Q.- Were the officials attended by anyone?

A.- Only one man, one of their followers.

Q.- Did he take any soldiers?

A.- He said he had six but I did not see them. I saw three or f four of them.

Q.- Did you go the next morning?

A.- No.

Q.- Why not?

A.- Because I told him the very same evening that I could not go in the daytime.

Q.- Did you go that night?

A.- They came out in the morning---

Q.- Did you go away at all?

A.- No, sir.

Q.- Not till when?

A.- Not till last Saturday.

Q.- Not until last Saturday?

A.- No.

Q.- After the soldiers came?

A.- Yes.

Q.- Why did you leave last Saturday?

A.- I wanted to visit the place and buy a little clothing.

Q.- Did you have reason to believe that you were then safe?

A.- Yes.

Q.- Why Did you think it was safe then?

A.- Because I was informed by the Christian brothers. He says "We have passed by there a dozen times and there is nobody; we have passed by Choy Un Pa (   ) and the whole district was cleared out.

Q.- And you felt safe?

A.- Yes.

Q.- That there was nobody around?

A.- Yes.

Q.- And that you could get protection?

A.- Yes.

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Q.- That is all you have to relate of importance. Now Mr. Gookim what do you think was the cause of these murders and the burning of the houses?

A.- That I could not testify to. I am a stranger here, but at the same time I could testify before this court that I was informed by somebody that it was an old feeling of last year towards Dr. Machle.

Q.- This is what you heard?

A.- Yes.

Q.- You have no opinion yourself?

A.- No.

Q.- Will you tell what you heard?

A.- That is all.

Q.- I understand from your testimony that a large crowd collected at the hospital with spears shortly after the cannon was given back.

A.- Yes.

Q.- Did you hear of any specimens being taken out of the hospital and being exhibited in the streets?

A.- Yes, afterwards.

Q.- This procession with these specimens took place after the attack was made on you in the women's hospital?

A.- Yes.

Q.- Before the burning of the hospital or not?

A.- Before the burning of the houses.

Q.- How large was the crowd when they collected and threw stones and so on with spears in front of the hospital?

A.- Do you mean the first or the second time?

Q.- The first time.

A.- About 100 or 130.

Q.- And the second time?

A.- The second time; oh! a great crowd.

Q.- You have no idea?

A.- 600 or 700 all round.

Q.- Did they increase suddenly or gradually?

A.- I should say suddenly.

Q.- Do you think they were called together by the gong beating?

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A.- Yes, sir.

Q.- How did you know that the men who tried to prevent the crowd from throwing stones at you at the women's hospital were soldiers?

A.- I saw their round sign.

Q.- The uniform?

A.- Yes.

Q.- Were they armed?

A.- No, sir. Empty handed.

Q.- As far as it appeared to you did they make any serious effort to prevent the crowd?

A.- They tried the best they could as far as I could see.

Q.- The crowd overcame them?

A.- At that time, yes.

Q.- Could you recognise the man who took you and Dr. Machle and the party to the boat?

A.- Yes.

Q.- Do you think the mob would have continued to search for Miss Patterson or Dr. Machle if somebody or something had not prevented them from doing so?

A.- They went and searched for Dr. Machle.

Q.- At the temple as I understand it the crowd found five of your party and took them out and also yourself and took you all out in front of the temple. What do you think prevented them from continuing the search for the other two? They must have known there were two more. What prevented them from going to search for Dr. Machle and Miss Patterson?

A.- I was informed but did not actually see it. I was informed by the talk or the remarks in Sam Kong ( ). The first time the official could not get them back and the second time somebody went into the temple and put on something exactly the same, and they said that Dr. Machle and Miss Patterson had gone out, and got away to Sam Kong ( ).

Q.- I understand you to say that you heard that an official went in there and made the crowd believe that Dr. Machle and Miss Patterson had fled to Sam Kong ( ) and that induced them to desist from

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from continuing the search.

A.- Coming out from the temple?

Q.- Continuing the search?

A.- Yes.

Q.- They st pped that?

A.- Not exactly stopped that.

Q.- They came out of the temple.

A.- They brought them out from the temple and then some of them called one of the men in the crowd to say to them to get away from here and keep quiet and ke ep the peace and finally they cooled down. That is what I was informed.

Q.- You think that that prevented from continuing the search and they gave it up?

A.- Yes.

Q.- Some of them were induced to go to Sam Kong (   ) and search for Dr. Machle and others, but they were prevented by some official and the crowd cooled down and dispersed.

A.- Not exactly. Some of them went in different directions.

Q.- Do you think that the man in the cave who asked you for money wanted you to repay him for assisting you there?

A.- No, sir.

Q.- He wanted to rob you ?

A.- Yes, He was one of the crowd.

Q.- That was the same man who showed you to the boat?

A.- Yes, sir.

Q.- Tell us briefly what remarks you heard in and about the temple

A.- From this man?

Q.- From the crowd.

A.- No remarks at all.

Q.- Not when they wanted to kill you?

A.- I heard them say "Kill all the missionaries and all the Christian men".

Q.- Did they say why they wanted to kill you?

A.- Because they say we follow the Christians and they wanted to kill me.

Q.- Why?

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A.- I don't know.

Q.- What remarks did they make?

A.- I did not hear.

Q.- Cannot you remember some of them?

A.- I cannot remember; they were looking for money.

Q.- You said that as you were going along you said "Why do you wish to take my life"? What was their answer?

A.- They said "I am the man that helped Dr. Machle and took him away".

Q.- Why did they want to take Dr. Machle's life?

A.- There were so many expressions you know.

Q.- You cannot remember any other remarks?

A.- That is all I can remember.

Q.- What did the crowd yell out?

A.- "Shat, shat, Fan Kwei" (Kill, kill, foreign devil)

Q.- They did not say why?

A.- No.

Q.- What do you think was the object of the crowd in inducing you to go to the river when you first came out of the temple?

A.- I think they wanted to push me into the water.

Q.- During the time between your arrival and the massacre did you or did you not hear any conversation relative to the boycott?

A.- No, sir.

Q.- Did you notice during that time - during your visit to Lien-chow (   ) - any posters in the city relative to the boycott?

A.- I did not see any.

Q.- Did you go through the city?

A.- I did not.

Q.- Did the native here speak to you about the boycott?

A.- No, sir.

Q.- When you went up to the house from the women's hospital - to Dr. Machle's house - did you see any official on the way up?

A.- I saw someone with a long gown.

Q.- You don't know whether he was an official or not?

A.- I did not notice.

Q.- You could easily recognise a mandarin by his hat?

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A.- Yes. I had no time to see.

Q.- Did you notice whether this man with a long gown made any effort to keep the mob back?

A.- They simply stood on the line of the road. Everyone held their hands up.

Q.- What does that mean in English?

A.- That is enough. Stop, stop.

Q.- When Dr. Machle left the house did the mob see him?

A.- No. When we came from the men's hospital there was only a couple of them there. Three of them, myself and the crowd. They went off between the women's and the men's hospital.

Q.- You told us that one of the old men called out "Shat, shat". Was he one of the three?

A.- No.

Q.- Had you any opportunity to talk to the people round the villages prior to this massacre?

A.- Of this place or Sam Kong ( )?

Q.- Anywhere, anybody?

A.- No.

Q.- No sign or symbol or warning?

A.- No, sir.

LEI SHUN TSOI ( ), sworn, was examined.

Q.- What is your age?

A.- Twenty eight.

Q.- What is your profession?

A.- Pastor.

Q.- Of the American Presbyterian Mission?

A.- Yes.

Q.- Is he a native of this place?

A.- Yes.

Q.- And has lived here all his life?

A.- I came here with my father when I was 5 years of age and went back to Canton when I was 11. I came back here when I was 19.

Q.- And has been here ever since?

A.- Yes.

Q.- Where were you on or about the 28th October?

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A.- I was at Sam Kong ( ).

Q.- All during that day?

A.- Yes.

Q.- Give us from what you have heard and seen and known of the causes that led up to this massacre.

A.- I will tell you all I know all I heard because on that day I was not here I went to Canton with Dr. Machle on account of a Presbyterian meeting down there. Afterwards I came back with Dr. Machle. I was travelling with Mr. Gookim in some small boat. Our boat after arriving at Ching Lin ( ) left that place again one day before Dr. Machle.

Q.- Arrived one day ahead?

A.- Yes. Arrived and left one day ahead of Dr. Machle. After I arrived here I went to Sam Kong ( ) the following evening.

Q.- What day was that?

A.- The last day of the month. The 27th October. I intended to come to this place the following morning after breakfast. I was prevented from coming on account of some small business. I came later instead. When I was just leavinghhome for this place I heard that the hospital here had been burnt down. I could not believe it at the time because we are Protestants and had no cause for revenge. No ill-feeling.

Q.- No enmity existing?

A.- There was no enmity. A short while after the chapel keeper came to my house and said "It is true that it has all been burnt down. I asked him if Dr. Machle and the others were there and they said they had run away. Somebody told me afterwards that they had gone to Lung Tam ( ).

Q.- The temple?

A.- The cave. The temple; the monastery. Some people said they wanted to come to Sam Kong and pull down the Sam Kong ( ) chapel or missionary building. I went down to see the Brigadier-General of Sam Kong ( ) and told him of the state of affairs in Lienchow ( ) and said they will presently come to Sam Kong ( ) and pull down this building. He prepared his soldiers to protect. That

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That same evening I heard that 5 Westerners' lives had been lost and that 2 Westerners were still alive. I asked the Brigadier-General to send someone accompanied by one of the missionary brothers to go in search for them. We spent the whole night in searching until day-break and said they entered the Colonel's Yamen. That is all I heard. I did not know at the time but heard subsequently--

Q.- Heard what subsequently?

A.- The causes. Last year the people of Choy Un Pa (　　　) held joss celebration in the neighbourhood of the hospital. The shed they erected for that purpose was inside over the property of the mission. The encroachment appeared to have obstructed the pathway. Dr. Machle told the men that they ought not to have done it and then the men got very angry and wanted to assault Dr. Machle. This is last year's affair. When they attempted to assault Dr. Machle they sang out "We are Roman Catholics, we are not afraid of you". The Colonel heard this state of things and came over and restrained the crowd.

Q.- Last year?

A.- Yes. When the colonel came over he told them to remove back or pull down a bit of the shed. This bit was pulled down and there was no trouble and the matter was settled.

Q.- The colonel succeeded in preventing trouble last year?

A.- Yes. The men said again we will repeat the joss celebration and will insist. They actually held this joss celebration this year and again erected the shed with a similar extension. They fired a number of cannon purposely, and after that the previous witnesses must have told you, and there is no necessity for me to say any more.

Q.- When the colonel came over last year were there any soldiers? Did he come alone?

A.- There were soldiers.

Q.- I mean beside soldiers. Any gentry besides officials?

A.- I am afraid that there was none.

Q.- Did the colonel bring armed soldiers with him last year?

A.- I don't know.

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Q.- What did the chapel keeper say to you when you came over from Sam Kong (   ) to talk to him? What did he give you as the causes or reasons for burning the houses?

A.- He did not give the reason.

Q.- You say that you went to the major-general of Sam Kong (   ) and asked him to collect his soldiers to prevent the possibility of a recurrenee of this trouble in Sam Kong (   ). Did he collect any soldiers in Sam Kong(   )?

A.- Yes, he did.

Q.- How many soldiers are there in Sam Kong (   )?

A.- Altogether about 200.

Q.- When they were mobilised were they armed?

A.- Yes, they prepared.

Q.- Did you think that the Sam Kong (   ) chapel would also have been burnt if it had not been for the action of the general in assembling his troops?

A.- I think it is possible they would have.

Q.- Why?

A.- Because the mob here declared that they were going over there but after they heard that preparations had been made they did not go.

Q.- How many of your fellow Christians live in Sam Kong (   )?

A.- A few tens.

Q.- As far as you heard from the opinion of others and your own opinion can you explain why this trouble was not quelled this year like it was last year?

A.- Perhaps there some preparations made for this affair or perhaps there some bad characters at the bottom of it.

Q.- What reasons have you to believe that there were some preparations made for bringing about this trouble?

A.- Because the people at Choy Un Pa (   ) declared last year that they would certainly hold the celebration this year.

Q.- What we want to know is whether there were any preparations made for the massacre this year?

A.- After the 5 lives had been lost I heard that there were over 100 men at Choy Yuen Pa (   ) who were strangers and were not

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not identified.

Q.- Did they come for the joss celebration or purposely to make trouble?

A.- There is no evidence but it looks on the face of it that they came for that purpose.

Q.- What purpose?

A.- Preparing for the massacre.

Q.- Where did they come from?

A.- I don't know.

Q.- Why do you think that they came for the massacre and not for the joss celebration? What reasons have you to believe that they came for that purpose?

A.- Because the holding of the celebration was once in three years

Q.- Do you mean that because these strangers came that they arranged the celebrations? or did they make up their minds last year

A.- Because last year they had already declared to repeat this celebration this year. They would surely arrange to get people in from other places.

Q.- What place do you think these people came from.

A.- People from the neighbourhood.

Q.- Did you hear that last year when they made this declaration to hold this joss celebration this year did they say they would hold it expecting trouble, and that they would hold it in spite of any protest? That they would fight and that they would make trouble for the missionaries if they interfered with them?

A.- I guess it is so.

Q.- What makes you guess it is so?

A.- Because the men had this sort of enmity against Dr. Machle before.

Q.- Was there any other causes of ill-feeling against the missionaries besides the temple and the joss celebration?

Was not the purchase of land for the houses and the hoppitals one of the causes that led to this massacre?

A.- I don't know. If that was the case the trouble would have occured over 10 years ago.

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Q.- Did you come in contact with the natives at the scene of the trouble?

A.- Not very much.

Q.- Prior to the massacre did you hear much talk concerning the boycott?

A.- No, not at all.

Q.- Have you had opportunities of hearing much about the boycott?

A.- I never saw or heard about it here.

Q.- How long were you in Cantôn this summer?

A.- Over two months.

Q.- What months?

A.- The Chinese 24th of the 7th moon - August.

Q.- August and September?

A.- Yes.

Q.- Have you ever heard that they were going to destroy the church on account of the fung shui ( )?

A.- No.

Q.- How long did you stay in Lienchow ( ) after you came back from Canton?

A.- Only one night.

Q.- Did you hear of any boycott business in Sam Kong ( )?

A.- No.

The Board adjourned until tomorrow at 9.30 a.m.

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FOURTH SITTING held at Lienchow (   ) on the 22nd November, 1905.

TANG LAU CHAT (   ) was sworn and examined.

Mr. J. Gookim was sworn in to interpret the testimony of the witness.

An interpreter from the Lienchow (   ) Yamen interpreted the statements into the mandarin dialect.

WITNESS was examined as follows:-

Q.- What is your age?

A.- Sixty two.

Q.- What is your occupation?

A.- I plant vegetables.

Q.- Have you any function connected with religious ceremonies in or about where this trouble ~~occurred~~ unto which we are examining?

A.- Because I am an old man they chose me as one of the worshippers.

By the Board.- Director of worship? A representative of the people to worship the idols.

Q.- Now relate to us what you did and what you saw and what you heard in connection with the trouble of the 28th October last.

A.- The day of the celebration commenced on the 26th day of the 9th moon. The people chose me as a representative of them to worship God. On the 28th there was one of the ch ldren - the missionary children - took two idols. They went of

Q.- What about the idols?

A.- On the 28th day one of the Christian children brought two idols.

Q.- From where or to where?

A.- Took it back to the hospital from the joss house.

Q.- Where did they get the idols?

A.- The idols were taken by the children from the church.

Q.- What church?

A.- The one at Choy Yuen Pa (   ).

Q.- The foreign church?

A.- Yes.

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Q.- To where?

A.- From the church on his way past the celebration joss house one of the old men said to the boy "Why you take these two idols?"

Q.- What boy?

A.- One boy.

Q.- This is a Chinese Christian boy who carried these two idols?

A.- Yes.

Q.- Where did he take them?

A.- He was on his way to the hospital the top floor.

Q.- What is the boy's name?

A.- Cheung ( ). He is 12 years old.

Q.- What kind of idols were they?

A.- Wooden idols.

Q.- Are you telling what you heard or did you see this?

A.- I saw it myself. On the 29th of the 9th moon, it was a great day, it was the day on which we received our friends. It was the big day of the celebration. On the 1st day of the 10th moon Dr. Machle came to the place with two new foreigners and at that time Miss Chesnut was there. These two new persons said to Dr. Machle "This is a church of the mission place; how is it there is such idol worshipping just next t4 your place?"

Q.- How do you know they said that? You don't understand English.

A.- I noticed the conversation between them and I guessed that was the conversation. I guessed that was the meaning. I simply heard a voice come out of their mouth. I heard it from somebody whom Dr. Machle told. Then they went along their way to the hospital. Before they started to go along on the road, they took three of our cannon to the hospital.

Q.- Did you see these two new foreigners there in front of the temple?

A.- I saw them myself. On the 1st day of the 10th moon Dr. Machle took away 3 cannon from the celebration place and the elders went to ask Dr. Machle for them back and Dr. Machle refused. Then Dr. Machle tried to come across the river to report the matter to the officials and the young men the youngsters stopped him and drove him back.

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Afterwards Dr. Chesnut went across the river. As she crossed the river on her way to the guard boat-- When she got to the guard boat she went on board and then the men on board fired their guns at us.

Q.- At who?

A.- At our men. The commander Mr. Chui ( ) told the braves not to fire: why should they fire? Let Dr. Chesnut go back. Myself and some young men made a search in the hospital for the cannon and we found over 20 babies.

Q.- Did you go personally along with the others?

A.- I stood outside the door. We found over 20 infants and we brought two out from the hospital.

Q.- Did you see the 20 yourself?

A.- I saw with my own eyes 12 or 13.

Q.- Where did you see them?

A.- In the hospital.

Q.- How could you see them: you did not go in the hospital.

A.- I went upstairs myself to search for the cannon. Then I saw somebody bring out infants.

Q.- How many?

A.- Two.

Q.- You said just now you saw between 12 or 13. Did you see them yourself?

A.- It was in the corner room on the upper floor. Leung Ah Kim ( ) and one other each brought one down. They were in earthen jars and they carried the jars down and across over the river and everywhere, and afterwards they finished on this side (the Lien-chow side). The men then took back these things and put them in the house.

Q.- What house?

A.- It is not very clear.

Q.- A house owned by a Chinaman or owned by one of the missionaries?

A.- (No answer).

Witness continuing said:- These two things were taken to the village and put in the house in order to preserve them so that when the

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the officials-- the deputies--came they could show evidence. Then the people got excited and said they missed some children and so they got together and then set the place on fire.

They set fire to the hospital and I tried to persuade them to desist and I failed and the officials also tried to persuade them and failed. The young men were too many and the old men too few in number. The old men could not overcome the young men from desisting from burning. Sometime the officials were there and they said "We cannot stop them either". When they failed the military officials crossed back to the city.

Q.- The two officers?

A.- After the burning they came over.

Q.- After the burning they came on this side of the river.

A.- The officials saw the hospital on fire and they tried to prevent it but failed. Another building got on fire and they went again but they failed and afterwards they could see that everything was finished and they cross ed over.

Q.- Came over towards the Yamen?

A.- After everything was burnt down the officials returned to the Yamen. After all the buildings were finished they crossed over.

Q.- What time was this?

A.- At 7 o'clock they set the buildings on fire.

Q.- Morning or evening?

A.- At 10 in the morning. The fire started at 7 o'clock and everything was burned down by 10 o'clock. That is what I guess.

Q.- During the morning what officials did you see there?

A.- The colonel and the sub-prefect.

Q.- No other officials?

A.- I saw Colonel Lui (   ) and the sub-prefect Shun (   ).

Q.- We understand that last year the different villages put up matsheds: Why did they hold this celebration again this year?

A.- It depends on the result of the harvest of the vegetables. If the vegetables are good during the whole year then they will celebrate to the idols. If every year is a good year then every year once.

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Q.- Was there any trouble with Dr. Machle last year?

A.- Yes, there was trouble.

Q.- What was it about?

A.- Last year they erected matsheds which encroached on Dr. Machle's property and Dr. Machle reported the matter to Colonel Lui ( ). Colonel Lui ( ) came over and talked to them and he asked them to withdraw back into their own ground. They acquiesced in the colonel's request and pulled down those matsheds which were erected on mission ground.

Q.- Why did they encroach on the property again this year?

A.- This year they erected matsheds on the mission ground because they did not think Dr. Machle would return so soon. They have always shown respect for Dr. Machle and besides this this was a public thoroughfare.

Q.- Were the crops good this year?

A.- Very good.

Q.- Did anybody else except Colonel Lui ( ) prevent a disturbance and settle the difficulty last year?

A.- Only Colonel Lui ( ) with some troops.

Q.- Were they armed?

A.- No. In the evening I crossed over and they came with lighted lanterns.

Q.- Who came with lanterns?

A.- The Colonel and his braves.

Q.- Who else besides them came with lanterns?

A.- No one. As soon as the Colonel advised me to pull down a part of it we did so at once.

Q.- Were you in the temple all the time that morning - the morning of the 1st day of the 10th moon-- before the taking away of the cannon?

A.- I was there all the time. I never left the place before the cannon were taken.

Q.- Were you inside the temple?

A.- In the matshed, not the temple.

Q.- Where did the idols come from and what part did they play in

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in the proceedings?

A.- On the 28th a Christian male child brought 2 idols to the temple and played with them. The elder said something to him "Don't play here" and so the boy took them away.

Q.- It did not cause any trouble when the idols were brought to the temple?

A.- There was no trouble.

Q.- What do you think caused the burning of the mission houses and chapel and hospital and the killing of the missionaries.

A.- On account of the taking away of the cannon. At first the men went in search of the cannon and while they could not find the cannon they found the infants and that caused the trouble.

Q.- Do you think anything else had any influence on the people to incite them to take such measures?

A.- Yes.

Q.- What is it?

A.- On account of the sale of the public clan property to Dr. Machle by a certain bad character through the middlemanship of one called Cheung Shih Kai ( ) and Wong Lin Shing ( ) and Li Sung Tao ( )the public subscription money to redeem which was refused by Dr. Machle. Then Dr. Machle cut down all our trees last year.

Q.- Cut down trees on your property?

A.- Our property.

Q.- Did Dr. Machle have a stamped deed to that land?

A.- I don't know whether he has or not.

Q.- Was there any other cause except the ones you have related that caused the trouble?

A.- Finding of the infants.

Q.- Did you and your fellow clansmen who were interested in the joss celebration anticipate that there would be any trouble and a protest made before the celebration was held?

A.- We don't quarrel at joss celebrations.

Q.- Was there a good or bad feeling existing between those who held the celebration and the missionaries?

A.- A good feeling.

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Q.- If there was such a good feeling why did the people go and set fire and burn down the buildings and kill the missionaries for such an apparently trivial provocation?

A.- During these last 3 or 4 years Dr. Machle used to come into the temple and knock the idols about. That is all.

Q.- If he came into the temple and knocked the idols about did not that cause a bad feeling?

A.- Yes.

Q.- Then there was a bad feeling?

A.- Not a good feeling.

Q.- Why did you not report to the officials?

A.- We have no money to report to the officials.

Q.- Does it require money to report an event like that to the officials?

A.- We don't know the way of going about these sort of things.

Q.- If Dr. Machle has been doing this sort of thing for 3 or 4 years and last year there was also trouble about the matshed why did they not burn the buildings and kill the missionaries last year?

A.- Because Colonel Lui (   ) came over and told us not to be troublesome.

Q.- This year also he came?

A.- Because this year Dr. Machle took away the cannon and there were so many youths there, and they were there when we went in search of the cannon and when they were searching for the cannon they found the infants preserved in jars.

Q.- If last year Dr. Machle had also taken the cannon and they had also found the infants would they have burned or not?

A.- Yes.

Q.- Did you not see Dr. Machle return the cannon before the hospital was set on fire?

A.- I did not see it.

Q.- Did you not decide last year to hold this ta tsiu (   ) celebration again this year?

A.- We hold the celebration every year.

Q.- Why did so many from out of the villages come into Choy Yuen Pa (   ) this year for the celebration?

A.- It is on account of the quarrel; the people knew about this and they came in from all directions.

Q.- They must have known before that there would be a quarrel. They must have anticipated a quarrel.

A.- They were not prepared. The quarrel started when they found--

Q.- They anticipated that a quarrel would take place.

A.- No.

Q.- How could so many get to this place from the villages if they did not know beforehand?

A.- They were singing out all round here and there were a good many people about.

Q.- He has stated that why so many people came in was because they knew about the quarrel. What quarrel?

A.- The finding of the infants.

Q.- Did not Dr. Machle return the three cannon to the people?

A.- After we found the infants we took back the cannon.

Q.- Did the doctor return them or did they take them back from the hospital?

A.- We took them back ourselves.

Q.- Did you yourself take them back?

A.- I saw them taken back by the people.

Q.- Where did the people find the cannon?

A.- Upstairs.

Q.- ~~We took them back?~~

A.- There were so many there I don't know.

Q.- If they got the cannon back what provocation was there for setting the hospital on fire?

A.- We found the infants one by one in the jars.

Q.- Did not the elders receive back the cannon and say that the whole matter was settled?

A.- I am one of the elders. There are very few elders. We got

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back our cannon. If nothing like that had happened the burning would not have taken place.

Q.- If the cannon had been returned this affair would not have taken place?

A.- The finding of the infants would not have taken place.

Q.- Did they not throw stones into the hospital before they found these specimens?

A.- Yes. On account of demanding the cannon.

Q.- Who were the other elders that were there at the time upstairs

A.- Two more elders.

Q.- What were their names?

A.- Besides myself there were two other elders. Their names are Chau Shek Yeung ( ) and Cheng Shek Tsoi ( ).

Q.- Did the people consider the taking away of these small cannon of great importance?

A.- It was on the spur of the moment. It excited them.

Q.- Made them very angry?

A.- Yes, because they were borrowed from other people.

Q.- Are they sacred cannon or are they cannon that are used to make a noise?

A.- Religious cannon on account of the celebration.

Q.- Were there not a greater number of people there this year than last year?

A.- Every year just the same number.

Q.- Relate the incidents and the particulars in connection with the sale of the property to Dr. Machle between these three people.

A.- The seller of the land was named Leung Ching Kau ( ) and the middlemen were Au King Yeung ( ) and the other one Cheung Shih Kai ( ). These two were the middlemen at first. These two approached Leaung ( ) and said that Dr. Machle wanted the property. The land belonged to different individuals. The land belonged to the families of Leung ( ), Shun ( ) and Ki ( ). The middlemen said "You fool, you had better sell the land. How stupid it is to keep it for vegetable growing purposes. Two of these clan families Leung ( ) and Ki ( )agreed but the Shun ( )

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family disagreed. Two agreed and one disagreed. The middlemen said "Whether you agree or not we want it just the same". They said they wanted the land to sell to Dr. Machle and the whole of the two villages were unwilling. Au King Yeung ( ) took Leung ( ) and Ki ( ) down to Canton. A deed was executed and the sale was arranged. These buildings were erected.

Q.- Then if the land was sold to these middlemen and purchased by the doctor after that and he knew nothing about the transaction why should the village have that enmity towards Dr. Machle when he knew nothing of the purchase.

A.- We have not much enmity against him. The enmity really arose through the finding of the infants.

Q.- What clan do you belong to?

A.- The Tung ( ) clan.

Q.- Is that the clan that disagreed about the sale of the property

A.- The Clan did not like the sale.

Q.- Who received the money for this sale?

A.- One by the name of Leung ( ).

Q.- Did he divide it among the villages?

A.- No. He took it and he gambled with it; he squandered the money.

Q.- Was this transaction regular?

A.- No. He sold it for gambling purposes himself.

Q.- How could he sell it without the others agreeing?

A.- Even his son was unwilling.

Q.- Who is Leung ( ) ?

A.- A gardener.

Q.- Is he associated with the Protestant Church or the Catholic Church?

A.- He belongs to Dr. Machle's church.

Q.- Did he become a member of this Church after the sale of the land or before?

A.- He was a Christian before the sale of the land.

Q.- How do you know he was a Christian before the sale of the land

A.- Because he is a fellow villager of mine; I know it.

Q.- Who told you?

A.- I saw with my own eyes and I heard with my own ears.

Q.- From whom?

A.- Au King Yeung ( ) and Cheung Shih Ki ( ) told me that Leung ( ) has become a Christian and asked why I did not become a Christian.

Q.- Who chose these men as the middlemen for the sale of the land?

A.- The two middlemen told me that Leung ( ) had already become a convert of the church.

Q.- What church?

A.- The Protestant Church, and that they wanted to buy the land and sell it to Dr. Machle.

Q.- Were the men who set fire to the hospital adherents of any religion besides their native religion?

A.- No.

Q.- Those who took part in the joss procession are they only worshipping idols or do some of them besides that worship other religions?

A.- They don't belong to any other religion.

Q.- Did you say that the ta tsiu ( ) was only held when the harvest was good?

A.- Once every year. If the harvest crops are good we have a big celebration; if not only one night.

Q.- You held the ta tsiu ( ) celebration any way for a night every year no matter whether the harvest was good or bad?

A.- Yes.

Q.- When was this land bought?

A.- Over 10 years ago.

Q.- Were you angered yourself about the taking away of the cannon?

A.- Yes.

Q.- Did you not see the cannon returned?

A.- He never returned them; we found them.

Q.- Did you ask the people to desist from burning the houses?

A.- Yes, I did.

Q.- Why did you ask them to desist when you were angered and did not know about the return of the cannon?

A.- After they discovered the infants they set fire and I left.

Q.- When did you try to make the people desist?

A.- When they found those things I did not try to persuade them to desist.

Q.- In searching for the cannon which did they come across first the cannon or the specimens of the infants?

A.- The infants first.

Q.- Did you do anything to encourage them to burn?

A.- I did not.

Q.- Explain how it was you asked the people to desist before the discovery of the specimens and yet you stated you went into the hospital with the people.

A.- I went in there to look for the cannon.

Q.- Did you not break into the hospital?

A.- No. The gate was open.

Q.- How many people went in with you?

A.- Several tens.

Q.- Were you angry when you went in with these several tens of people?

A.- Yes, I was.

Q.- Why did you just prior to that ask the people to desist from destroying the hospital?

A.- After we had begged of Dr. Machle and he refused to return the cannon we got angry and we went in.

Q.- You are an elder and therefore you must have led those people. You must have had some influence over these several tens when you entered the house.

A.- Dr. Machle took away the cannon. The old men went to ask for the return of the cannon and Dr. Machle refused and the young men seeing that got angry and when Dr. Machle opened the door to scold them they rushed in and I followed.

Q.- What did you go into the house to get the cannon for?

A.- Because I wanted to get back our cannon.

Q.- Where was Dr. Machle when you passed in through the door?

A.- As Dr. Machle was coming out we were going in.

Q.- Who is the man who actually brought the cannon out in his hands?

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A.- Some of our young men.

Q.- Who?

A.- There are so many of them. Some said "I found them" and some said "I found them".

Q.- Do you know the name of the man who brought the cannon out?

A.- I don't know. I saw them on the ground. I saw them take them out and put on the ground and say "They are here".

Q.- In the first instance Dr. Mackle only bought a small piece of ground. How is it the village was willing to sell another piece of land a year or two afterwards?

A.- After being repeatedly persuaded they yielded at last.

Q.- Did your clan regret that you sold the first piece of land?

A.- It is not our property.

Q.- Do you know the names of the people who actually set fire to the hospitals?

A.- No, I do not know; there were so many of them.

The enquiry was adjourned until Thursday at 9.30 a.m.

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FIFTH SITTING at Lienchow. Thursday 23rd November 1905.

AU YEUNG KIN, declared.

Q.- What is your age?

A.- Thirty.

Q.- What is your occupation?

A.- A hawker.

Q.- Where do you live?

A.- Inside the city of Lienchow; by the East gate.

Q.- What did you see in connection with the burning of the houses and the killing of the missionaries and where wereyyou on the 1st day of the 10th moon?

A.- On that day I was ordered by mother to go to Yun Tsun (   ) and call at Li Ah Chun (   ) and collect the account - the debts - owing for grain. On my way home I passed Choy Yuen Pa (   ) and I heard the sound of gongs. I asked the villagers what the gongs were beating for and there were many people about. The joss celebration was going on. The joss cannon was taken away. The men who took them away were requested to return them but they refused. The people insisted upon getting back the cannon. The civil and military officials arrived but they were unable to suppress the disturbance. Then the people burned down the foreign buildings. I also heard that there were infants preserved in spirits. And also that there were some dried bodies. Lungs and hearts and other organs and bowels.

Mr. Gookim was surrounded by several and attacked. Mr. Gookim had his foreign hat dropped. I picked it up and took it to Ho Chun (   ) chapel. Dr. Machle received it there with his own hands. Dr. Machle said "Let them burn down those below but you tell the officials and soldiers to protect the residences above". I hurried out and reported the matter to the military and civil officials. They came and the people came too. The people rushed up to the chapel. The braves and soldiers told Dr. Machle and myself to leave by the back gate - the back way. Dr. Machle asked where we could find a boat. I took him to the water side at a place called Ngo Kung Tam(   ). I shouted to the boatman and asked him to save Dr. Machle's life. As it was a salt boat it did not come over.

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Q.- Why not?

A.- Because the water was not deep enough. The boat was heavy with salt. Dr. Machle wanted to go to Sam Kong ( ). Then the converts led the way in a round about way and passed Lung Tam ( ) Then an old man with a long beard sang out to him "Dr. Machle, Dr. Machle" or "Mr. Mr. come into this monastery, there is no danger". Then we went into the Lung Tam ( ) temple. When Dr. Machle entered the temple he said there is no escape here and he wanted to go out again. We did come out as far as the temple door but the crowd had already come up and Dr. Machle had no time then to shut the door. Then he hid himself in the cave. I also hid myself in the cave. The people dragged me out and beat me with pieces of wood and accused me as acting as guide. They said I was greedy for money as a reward for guiding them. They wounded me. They thought I had money from Dr. Machle on my person. I had to rest for several hours before I could go home. Then I know nothing more.

Q.- What do you think incited the people to burn the buildings and kill the people?

A.- It was on account of taking the cannon away at the jose celebration.

Q.- Anything else?

A.- The infants and the lungs and specimens.

Q.- Did you hear that the Cannon were returned by Dr. Machle?

A.- I did not hear it.

Q.- Did you see the people go into the hospital to get the cannon?

A.- I did not see myself.

Q.- Did you hear from others that the people did go in to get the cannon?

A.- I heard that on the refusal to return the cannon the people went into the building in search for the cannon. They found the specimens before they found the cannon.

Q.- Did the people throw stones and say "Kill, kill" and make a demonstration before they went into the hospital to find the cannon?

A.- I did not hear.

Q.- Were the people angered by anything else except the taking of the cannon?

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A.- I heard that they found there was some malpractice towards the infants.

Q.- What remarks did you hear made by the crowd before the burning of the hospital?

A.- I did not hear any.

Q.- What remarks did you hear when the people were throwing stones and burning the buildings?

A.- I went away with Dr. Machle at the time.

Q.- Did you hear any remarks made during that whole morning?

A.- I did not know. I went early in the morning to Yun Tsun ( ) to collect debts.

Q.- While you were passing through the people and before the burning of the building did you talk to any people and did you hear them talking and making some remarks?

A.- I went away early in the morning. When I passed through it was early . I never heard any.

Q.- At what time did you first arrive at the hospital and the temple?

A.- Late in the morning towards noon.

Q.- When you arrived did you hear that the cannon had been taken and that they were searching for them?

A.- I did not hear at that time.

Q.- When did you hear?

A.- Afterwards.

Q.- Did you see any official there during the trouble?

A.- Yes.

Q.- Who? Name them.

A.- The civil and military officials.

Q.- How many?

A.- The sub-prefect, the deputy magistrate, the colonel, the major and the chief of police.

Q.- Had they any troops with them?

A.- Yes.

Q.- How many?

A.- They were scattered all over. I don't know.

Q.- What were the officials doing all the time?

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A.- They tried to suppress, to ,prevent, to quell.

Q.- In what way?

A.- Singing out to them "Don't be troublesome". They tried to stop them.

Q.- What did the people reply to the officials when they told them not to be troublesome?

A.- They said that treating children in that way should not be allowed.

Q.- In your testimony you said that Dr. Machle asked you to go to report to the officials. Where did you go to report to the officials

A.- I met the soldiers and the officials just a few paces outside of the gate of the house.

Q.- Of Dr. Machle's house?

A.- Yes.

Q.- Where was the crowd then?

A.- Just rushing up.

Q.- Could you see the crowd then?

A.- Yes. On seeing them coming up I went away with Dr. Machle by the back way.

Q.- Were the soldiers with the officials at that time?

A.- Yes.

Q.- Do you remember how many?

A.- I cannot remember how many.

Q.- Who asked Dr. Machle to leave by the back door?

A.- Th members of the church.

Q.- When you carried out the orders of Dr. Machle in going to see the officials and when you spoke to them what did the officials say in reply?

A.- I could not speak to the offiicals; I had to speak to the underlings.

Q.- What did they reply?

A.- There are a great many people to be calmed.

Q.- Did you hear many people say that the cannon had not been returned?

A.- (No answer).

Q.- Did you hear that they never had been returned?

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A.- I heard that they refused to retunn the cannon. A lot of people said that the cannon had not been returned. They refused to return the cannon: hence the trouble.

Q.- Did you arrive on the scene after you heard that the specimens had been taken out of the hospital?

A.- After the specimens had been taken out of the hospital.

Q.- When you escorted Dr. Machle and the rest of the party to cross the river in a boat did you hear someone on the other side shout to the boatman not to come over for Dr. Machle and the rest of the party?

A.- I did not hear anybody shout out.

Q.- Were there any Buddhist priests in the temple where the cave is?

A.- One.

Q.- An old man or a young man?

A.- Young.

Q.- Only one?

A.- Yes.

Q.- Did you hear the Buddhist priest ask for money?

A.- I did not hear.

Q.- Was there anybody else in the temple when you arrived?

A.- No.

Q.- Who did you escort to the temple?

A.- Dr. Machle.

Q.- In what order as far as you can remember did they arrive at the temple?

A.- The converts I don't know them---

Q.- Did they arrive first?

A.- Yes.

Q.- How many wereethereof them?

A.- There were a good few; I cannot remember exactly how many. Some carried children on their backs and some carried them in their arms.

Q.- They arrived some time before you and Dr. Machle did?

A.- We all entered together.

Q.- Who was the last one to enter the temple?

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A.- I cannot remember.

Q.- Did anyone close the door?

A.- Dr. Machle.

Q.- Did you see Mr. Gookim in the temple?

A.- He was there.

Q.- Was Mrs. Gookim there?

A.- Yes.

Q.- Did anyone take the jewelry from Mrs. Gookim?

A.- Dr. Machle had not time enough to shut the door---

Q.- You just said he did shut the door.

A.- He did not succeed in shutting the door.

Q.- In locking it?

A.- Bolting it.

Q.- Did he succeed in barring it?

A.- It was too tight. Dr. Machle and his party went into the cave to hide and as soon as I got to the second hall I was knocked down by somebody with a piece of wood and they accused me at the time that I was guiding Mr. Machle just for the sake of money. There were people there with weapons and they threatened to kill me. Some good men and some bad men and some of them asked them to desist and I fell on the ground and my clothes were torn to pieces. I did not see anyone taking the jewels. I wanted to save them.

Q.- Did you see anybody?

A.- I was insensible after receiving that heavy knock on the head.

Q.- You stated in your testimony that you went into the cave and hid yourself.

A.- I was the last man to go into the cave and they dragged me out

Q.- And then knocked you insensible?

A.- Yes.

~~Q.- Where?~~

A.- Dragged me to the second hall. Some said I was a convert; "Throw him into the water".

Q.- You have told us that you went in and immediately went into the cave.

A.- I did not say immediately.

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Q.- Then you were knocked down before you went into the cave?

A.- I went into the cave first and they dragged me out.

Q.- Did you receive any money or reward from Dr. Machle or Dr. Che'snut in the cave?

A.- No, not a particle.

Q.- Did Dr. Chesnut say anything to you in the temple when you first arrived?

A.- No.

Q.- Did you see any of the missionaries knocked down or killed?

A.- I was wounded first and could not see.

Q.- When you regained conciousness where did you go?

A.- I went home.

Q.- Went right out of the temple and home through the crowd?

A.- Yes.

Q.- Right away?

A.- Right away and no other place.

Q.- When did you arrive home?

A.- After 4 o'clock.

Q.- Did you see any of the missionaries while you were going through the temple on your way out?

A.- I was unconcious. I was not supported: I was dazed.

Q.- Just now you said you went home after 4 o'clock.

A.- About the time we cooked rice. I had no clock at home. I only guessed.

Q.- What time was it when you were knocked down?

A.- About 2 o'clock.

Q.- Did you ask for any money from Mr. Gookim?

A.- I never asked.

Q.- Or his wife?

A.- No.

Q.- Did you receive any money or jewelry from anybody?

A.- No.

Q.- Did you see the officials at the temple when you left?

A.- I had my eyes closed: I did not see.

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SHEN YING KWAN, declared.

Q.- What is your age?

A.- Thirty two.

Q.- Where is your home?

A.- At Choy Un Pa (   ).

Q.- Your occupation?

A.- A vegetable planter.

Q.- Relate to us where you were, what you did and what you saw on the 1st day of the 10th moon.

A.- I did not see but I heard that a certain foreigner had taken away 3 cannon.

Q.- Where were you that day?

A.- I heard of the taking of the cannon when I was standing in the compound of the hospital. I was carrying fertiliser past and I heard the people request for the return of the cannon. They refused to return the cannon so they went in to search for the cannon. They went upstairs to search and they opened the jars and found infants. The age of the infants varied from several years up to 12 years and so on. Afterwards the people collected in great numbers and wanted t to burn the hospital.

Q.- Did you see yourself with your own eyes anything of the massacre?

A.I did not.

Q.- Where were you?

A.- Beside the temple.

Q.- Did you see the cannon taken?

A.- No.

Q.- Did you take part in the joss celebration?

A.- No.

Q.- If you did not take part why were you there?

A.- I was a gardener there near the place working.

Q.- How long did you remain about the temple and the hospitals that morning?

A.- About half an hour.

Q.- Tell us all you saw with your own eyes.

A.- (No answer)

Q.- Do not fear. If you have anything to say say it right away.

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Did you see the magistrate there?

A.- (No answer).

Q.- Did you see the hospital?

A.- Yes.

Q.- Did you see any people there?

A.- Over 10 men there. At the time the people were running after the foreigners. There were only 10 people left at the shed at the time.

Q.- Where did you go?

A.- I walked away.

Q.- To where?

A.- I went to the village near the Choy Un Pa ( ).

Q.- Why did you go there?

A.- I went to carry fertiliser.

Q.- Did you see any official present during the trouble?

A.- I saw the sub-prefect, the colonel and the major.

Q.- Did you leave before the building started to burn?

A.- When I was leaving the place was not yet----

Q.- Why did you try to get away from the village?

A.- I was incensed but was afraid of being dragged in.

Q.- Why did all the people of the village leave the village?

A.- Afraid of being envolved.

Q.- Is there any feeling in yourvvillage against the missionaries?

A.- A few members of the village have ill-feeling.

Q.- Why have they got that ill-feeling?

A.- In ordinary times there was no bad feeling but on that particular day on account of the taking away of the cannon there was.

Q.- How often do the people hold joss c ebration?

A.- Once every year. If there are good crops they hold a bigger one. If the seasons are bad they hold it for one night.

Q.- Was there a celebration last year?

A.- I was working in a boat for a month and I was not here.

Q.- The year before last?

A.- One night.

Q.- Did you go to the temple where the missionaries were killed?

A.- No.

Q.- Did you see the taking of the cannon?

A.- I did not see with my own eyes: I only heard it.

Q.- Did you see the infants?

A.- I did not go in myself. I saw them when they were brought out

Q.- How many did you see?

A.- Saw two brought out.

Q.- Were they in jars or out of jars?

A.- In jars.

Q.- What did they do with them then?

A.- Made a procession and took them round the city.

Q.- Then what did they do?

A.- Hid them in a hole in the ground.

Q.- Why did the crowd do this?

A.- The men on seeing the infants set fire to the building.

Q.- Was that before or after the procession?

A.- The procession took place the day after the burning of the hospital.

Q.- They had no procession that same day?

A.- I only heard about one procession.

Q.- Did the fire make a big smoke?

A.- Not much.

Q.- How close were you to the fire?

A.- About three vegetable beds away.

Q.- Did it take long to burn up the building?

A.- Three days before it was finished.

Q.- Did the crowd leave immediately after they set fire to the buildings?

A.- I heard people say that as soon as they set fire they went away.

Q.- Did you see the burning of the mission houses?

A.- I did not see myself the buildings on the hill on fire.

Q.- In your testimony you have stated that you left the vicinity of the hospitals before the fire commenced. Now you say you were thirty feet away from the building when they w ere set on fire.

Witness was agained warned to speak the truth.

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A.- I could see the hospital from Sha Pa ( ).

Q.- You had nothing to do with the burning: did you not feel sorry for the burning of the hospitals?

A.- Yes.

Q.- Considering that there was such a slight provocation why were the people so wicked?

A.- Because they saw these things taken out and that excited them.

Q.- Would such a small thing excite the people and make them burn and kill?

A.- Yes.

Q.- To where did the wicked people belong who burnt and killed?

A.- I don't know.

Q.- Did they belong to any church or not?

A.- I don't know.

Q.- Are you a Christian: do you belong to any church?

A.- No.

Q.- Did you know a great many people in the villages around where you lived?

A.- I know them by sight but not by name.

Q.- Don't you know the names of many people in the place where you live?

A.- I cannât read: I have never been to school.

Q.- Do you know your brother?

A.- I have a brother?

Q.- Tell us the names of the people who carried the infants out of the hospital.

A.- Some natives of Hona ( ) were employed to carry them.

Q.- Where did these people come from?

A.- There are a great many Honan ( ) men about Lienchow( )

Q.- Would you recognise them if you saw them?

A.- No.

Q.- Who sent for them to do this?

A.- I only saw Honan ( ) men carrying them.

Q.- Then you did see the procession?

A.- I only heard that----

Q.- You said you saw the Honan ( ) men carrying them.

A.- They broke the jars. They brought out two. I saw these two brought out but did not see the procession. I only heard of that.

Q.- Who else besides the Honan(   ) men did you see near the jars?

A.- I only the Honan (   ) men carrying them out.

Q.- Who were standing near the Honan (   ) men when the jars were broughtbout?

A.- There was such a great crowd there that I did not know them.

Q.- How do you know that they were Honan (   ) men?

A.- Their clothes are different; you can distinguish them by their clothes.

Q.- Did you recognise anybody there near the jars?

A.- No.

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A man was called in for identification by Dr. Machle.

Taotai Wen:- Do you know this man doctor?

Dr. Machle:- No, I don't know that I ever saw him before.

Taotai Wen:- This is one of the men whose name was in the list and handed to the offisial by you.

Dr. Machle:- I did not give any names at all. I did not give a single name to the officials. I don't know any of the names.

Taotai Wen:- You pointed out a great many to the officials.

Dr. Machle:- There were some Christians gathered by the enemies and the soldiers. I don't know anything about it. This man was not in the crowd that came at first to the hospital gate. Beyond that I cannot tell you anybody in the mob.

Taotai Wen:- According to the official statement this man was accused by you as one of the men who beat the gong.

Dr. Machle:- No, I don't know who beat the gong. You know.

Taotai Wen:- Cheung Shih Kai (   ) handed it to you and you handed it to the officials.

Dr. Machle:- Yes.

Taotai Wen:- You did hand the list to the officials?

Dr. Machle:- I guess I did. This man brought it over and I said give it to the officials. I could recognise some of the men that were there that I talked to. This man I did not talk to.

Taotai Wen:- He was pointed out as one of the people who beat the gong.

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LIU KWAI CHIU (   ), sworn.

Q.- What is your age?

A.- Thirty three.

Q.- What is your occupation?

A.- A volunteer.

Q.- How do you make your living?

A.- I am a local guardsman.

Q.- Who pays you?

A.- The gentry of Lienchow (   ).

Q.- Do you do anything else for a living?

A.- No.

Q.- Where were you on the 1st day of the 10th moon?

A.- I was working in a gambling shop. I was working there as a guardsman.

Q.- All that day?

A.- I was called by a comrade of mine.

Q.- To where?

A.- On account of the burning of the foreign buildings I was asked to go over and take part in the suppression.

Q.- Who asked you to help?

A.- The gentry.

Q.- The gentry of what village?

A.- Lienchow (   ).

Q.- Did the gentry send over a messenger asking you to come over?

A.- The gentry sent my comrade to tell me.

Q.- Did you and your comrades go?

A.- My comrades and also the gentry. We all went.

Q.- To where?

A.- To where the burning of the building was. We went over there.

Q.- How many of you went?

A.- Five or six.

Q.- Did you carry your arms with you?

A.- All the civial and military officials, braves and volunteers all had no fire arms.

Q.- You state that you are a guardsman. Why have you not got arms?

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A.- We could not carry arms.

Q.- Why could you not carry arms?

A.- Because there were too many people.

Q.- Too many people where?

A.- On both sides of the river.

Q.- You say that the gentry of Lienchow (   ) asked you to come over to quell the disturbance and the burning of the buildings on the other side of the river. How did you expect to quell the disturbance without any arms?

A.- The crowds were so big. If we carried arms it was feared that they would make the matter worse.

Q.- Did you think this or some of your comrades suggest the idea?

A.- We saw the civil and military officials were not armed so we did not arm ourselves.

Q.- You state that you were in a village some distance from where the officials were; how could you see whether they were armed or not? You being some distance from where the hospitals were how could you see whether the officials were armed or not?

A.- My comrades saw that neither of them were armed so we did not carry arms.

Q.- Did you go empty handed altogether, nothing in your hands?

A.- No.

Q.- Not even a stick?

A.- Nothing at all. If we armed ourselves at all we would arm ourselves with weapons and not sticks. I had nothing at all.

Q.- How did you and your comrades expect to assist in quelling the mob?

A.- We intended to go over and persuade them to desist, and seeing that there were so many of them we did not succeed.

Q.- When did you arrive on the scene of the trouble? Before the burning?

A.- It was burning when we arrived.

Q.- Did you see any officials or soldiers when you arrived?

A.- Yes, up and down.

Q.- What do you mean by up and down?

A.

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A.- Some were going up the hill.

Q.- Were they at the hospital or where?

A.- They had not visited the place. They tried to suppress as they went up and they tried to suppress as they came down.

Q.- Did you try to stop the people?

A.- Certainly I did.

Q.- What reply did you get?

A.- They made no answer.

Q.- No answer, no cries, nothing?

A.- The men were simply paying their attention to the burning and they took no notice of what we did.

Q.- Did you hear any cries or shouts?

A.- They were singing out "Burn, we found the infants ".

Q.- What did you do then?

A.- I was attending to my duty.

Q.- What was your duty? What were you doing?

A.- Suppressing with my comrades and the gentry.

Q.- In what way?

A.- Singing out "Oh! don't burn, don't burn".

Q.- Did you notice that the mob were throwing stones onto the hospital?

A.- I saw people throwing stones but I don' know them. I could not recognise them.

Q.- Was that before the burning or after they started to burn?

A.- The burning was going on at that time.

Q.- Was any suggestion made by the officials or any of the soldiers to return and get their arms?

A.- I did not hear. We could not carry arms.

Q.- What did the mob do after they had set fire to the buildings?

A.- After the burning the mob dispersed.

Q.- Went away in all directions?

A.- Yes.

Q.- Did any of them go towards the mission houses?

A.- I did not see myself.

Q.- Where did you go then?

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A.- We went back to our quarters.

Q.- In Lienchow ( ) ?

A.- Yes, in Lienchow ( ) city. After that we heard that the missionaries were killed at Lung Tam ( ).

Q.- Where did the officials go when you left the buildings?

A.- Went back to the yamen.

Q.- They did not go to the top of the hill?

A.- When the burning was going on they were going up and coming down and did all that sort of thing and after the burning was over they went back to the yamen.

Q.- What do you think caused the burning of the buildings and the killing of the missionaries?

A.- I heard that the joss celebration was held at Choy Un Pa ( ) and the cannon were taken away.

Q.- What is the name of the village you live in?

A.- Upper Ho Chun ( ).

Q.- What is the feeling in that village towards the missionaries?

A.- No bad feeling.

Q.- Have a numberof the villagers in that village left the village?

A.- Tjose who are envolved or complicated by others ran away.

Q.- We understand that a number of these villages took part in it. Would you recognise anyone who took part in the burning of the buildings?

A.- I am always in the city: I don't know them.

Q.- I understand that in Upper Ho Chun ( ) there was an ancestral temple where we were in yesterday: I saw some spears and tridents put there with some uniforms. Did you belong to that body of militia?

A.- No.

Q.- In your duties as guardsman in Lienchow ( ) you naturally come in contact with a good many people. Have you discovered any animosity there towards the missionaries?

A.- No, never heard of any animosity.

Q.- Could you cite any other causes for this massacre and burning

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than you have already mentioned?

A.- On account of taking away the cannon and when they requested for the return of the cannon and they were apparently refused they went in search for the cannon themselves and instead of getting the cannon they found the infants there.

Q.- Do you know of any other cause?

A.- I have not heard of any other cause.

Q.- Do you know about the boycott?

A.- I don't understand what you mean?

Q.- Is it true that you were beating the gong that day through the streets? Through which streets did you pass?

A.- I did not beat a gong through the streets.

The last witness was then brought in and confronted with the witness before the Board.

Q.- Do you recognise this man?

Witness:- Yes, I knew him before.

Q.- Did you see him over there?

A.- I did not see him.

Q.- Are you a Christian?

A.- No.

At this stage the enquiry was adjourned until Friday at 9.30 a.m.

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SIXTH SITTING held at Lienchow on Friday, 24th November 1905.

LO LEUNG SHI (   ) was brought up in custody and declared.

Q.- What is your age?

A.- Fifty two.

Q.- Where do you live?

A.- At Choy Un Pa (   ).

Q.- What does your husband do?

A.- A fish pedlar.

Q.- Where were you on the 1st day of the 10th moon?

A.- I was at home in my house.

Q.- Were you in your house all that day?

A.- I did not go anywhere.

Q.- Where did your husband go that day?

A.- He was smoking opium all day.

Q.- He was in his house all day?

A.- He did not go anywhere; He went and saw the fighting. He was afraid of the trouble and he did not interfere.

Q.- He did go out of his house then that day?

A.- He did go out but he was afraid.

Q.- What time did he go out, in the morning or the afternoon?

A.- In the morning.

Q.- How long in the morning was he out?

A.- Only a little while.

Q.- What do you mean by a little while?

A.- Only a moment.

Q.- Less than an hour?

A.- Not half an hour.

Q.- Where did he go?

A.- He went out of the house to look on and Dr. Machle saw him.

Q.- Do you say that Dr. Machle saw him?

A.- Dr. Machle knew my husband; he must have seen him that day.

Q.- Did he go over to the temple?

A.- No, he was smoking opium.

Q.- But you say he went out of the house; where did he go?

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A.- He did not go anywhere. He just came out of the house.

Q.- When he came back what did he say to you?

A.- He did not say anything to me

Q.- How do you know he was afraid if he did not say anything to you?

A.- He saw everything in confusion and naturally he was afraid.

Q.- Do you know about the trouble?

A.- It was joss celebration in token of the thanksgiving. There was no trouble arising from the joss celebration. Dr. Machle took three cannon. Dr. Machle was requested to return the cannon but he refused.

Q.- Was this told you?

A.- The people told me.

Q.- Who told you?

A.- Fellow villagers.

Q.- What are their names?

A.- A lot of them told me. How can I remember their names?

Q.- Name one of them.

A.- There w ere so many I cannot remember them.

Q.- Do you mean to say you live in that village and discussed this matter with several persons and you do not know the names of any persons you discussed it with?

By the Board:- This way. Who is your neighbour?

A.- My neighbour's name is Mr. Tao ( ).

Q.- Did he tell you?

A.- No.

Q.- Give us the name of someone in the village with whom you or your husband discussed the matter.

A.- I cannot remember. There are so many.

Q.- Tell those you remember that is all.

A.- One of them is a Mr. Tung ( ).

Q.- Where is he?

A.- He is under arrest.

Q.- What is his whole name?

A.- His nick-name or his other name is Lai Fuk Wong ( )

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Q.- Any other?

A,- No other.

Q,- What else do you know about the trouble?

A.- Repeated requests were made to Dr. Machle and he still refused to return the cannon. The trouble then began.

Q.- You heard all this?

A.- Yes. The men could not be prevented and they went over and found the infants.

By the Board:-

.- That is not sense.

Q.- We have heard about that at any rate. Did not your husband or any of your relatives tell you about this matter?

A.- Not my husband; not my relatives; the fellow villagers.

Q.- Have you any sons?

A.- Yes.

Q.- How many?

A.- Three

Q.- Where were they?

A.- I don't know.

Q.- Where were they on the day of the trouble?

A.- They went away with fish on the 29th of the previous month. They went to a place called Pak Fu Hu ( ).

Q.- Where is that place? How far away from here?

A.- I have not been there myself; only my children used to go there.

Q.- What did they go there for?

A.- They always go there. They used to go there in a fishing boat

Q.- Have they ever come back since then?

A.- They came back on the 2nd of the month. That is the day after the trouble.

Q.- I understand that just now you said that during the trouble your sons were away and your husband was at home smoking opium. This showed that your husband and your sons did not take part in the trouble. Did they subscribe to the celebration?

A.- Yes.

Q.- Is the celebration held every day in the year?

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A.- No.

Q.- Is it a great occasion or a small occasion?

A.- If they had been anywhere else they would celebrate.

Q.- Were your husband and your sons well during the year or not? Were they in good health?

A.- Well.

Q.- Why should they have been absent during such thanksgiving?

A.- They were working on a fishing boat and had to go.

Q.- Is it not a custom to have a big feast that day?

A.- Yes, it is.

Q.- Was it not that everybody who contributed money for the celebration that they went to the feast if they were present in the village?

A.- All subscribers are entitled to partake of the feast.

Q.- As a rule they all go if they are at home?

A.- Yes.

Q.- Did your husband go?

A.- He went there but did not partake of the feast.

Q.- What else besides the cannon and the infants caused the trouble? Was there any ill-feeling existing against the missionaries?

A.- No other cause besides the taking away of the cannon which led to the discovery of the infants and there had been no ill-feeling between the villagers and the missionaries.

Q.-- Why were they so cruel for such a small matter as to burn down the buildings and to kill so many of the foreigners?

A.- No other cause only the people were angered or excited by the discovery of the specimens like lungs, liver and dried bodies and t things like that. The people exclaimed "Oh! a murder has been committed. These infants were murdered".

Q.- Do you think that only members of your village did the burning

A.- I don't know.

Q.- Did you hear that there were others there burning the buildings except the villagers from your village?

A.- I was at home. My children were frightened; how could I know?

Q.- What did you hear afterwards?

A.- I did not hear anything.

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Q.- Afterwards?

A.- I don't remember.

Q.- How many days after the 1st day of the 10th moon were you arrested?

A.- The evening of the 15th day of the 11th moon.

Q.- Did the people of your village leave the village immediately after the burning or when?

A.- The day after the burning.

Q.- They all fled?

A.- Yes, all.

Q.- Why if your husband and family are innocent why did they leave the village?

A.- Eevryone said "It is such a serious affair; everyone are fleeing; why don't you go?

Q.- And they fled?

A.- They fled on hearing this.

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LO PING NAM (   ), sworn, was examined.

Q.- What is your age?

A.- Fifty seven.

Q.- What is your occupation?

A.- A commercial traveller.

Q.- Dealing in what business?

A.- Products of Soochow (   ) and Hangchow (   ). A general merchant.

Q.- Where is your residence?

A.- In the chapel at the Ko Tong Chih (   ).

Q.- In the chapel or in the house near the chapel?

A.- In the chapel.

Q.- Who owns the chapel?

A.- It is my own chapel. I made a present of it to the church.

Q.- Then it does not belong to you?

A.- I have ahouse next door belonging to me and I live at the back of it.

Q.- Are you a native?

A.- I am a native of Ching Yuen (   ).

Q.- How long have you lived here?

A.- Thirty one years.

Q.- Have you been here during the last three years?

A.- I used to go away occasionally for a month or so.

Q.- How many years have you resided here?

A.- Thirty one years.

Q.- Relate what you saw and what you did and what you heard on the 1st day of the 10th moon.

A.- On the 1st day of the 10th moon about 9 a.m. I went into the city. I went right into the yamen.

Q.- Into the yamen?

A.- I passed by. The sub-prefect's yamen. I heard that there was plenty of fire on the other side.

By the Board:- He did not say as he was going into the city. He met officials coming out.

A.- I met the officials and I followed them across. The officials

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passed the front of the men's hospital and went round to the back of the female hospital. There was burning there. The fire was not burning yet. The men were throwing stones. The officials went straight up the hill; they went as far as the women's bible lclass - the Bible school. I was there too. I followed all the way. I saw the female hospital was on fire. The two officials - their honors - went on foot down to the women's hospital. There was a great disturbance at the female hospital. I was looking on from above all the time. Fighting was going on then, and Mr. Gookim was wounded on the head. The officials supported Mr. Gookim and went up the hill. The two officials were standing at the women's bible class school. I said to them "This kind of protection is not sufficient; you cannot protect me this way. You have nothing in your hands". They said "We can protect; we can protect". These two buildings were on fire and the gong was sounded. The men went up the hill. I followed the officials to the burning in the walk near Dr. Machle's place. Dr. Machle came out and Mrs. Machle came out too. I requested, I begged the officials saying "It is not possible to protect the buildings; you protect the foreigners". The crowd increased. The Bible school was burned and Dr. Machle's residence was also burned and afterwards the Rev. Edwards' residence was also burnt. I saw that those were on fire and I also saw that the crowd was increasing. Then the chapel was also on fire.

Q.- Where did you go?

A.- The men sang out "We set fire to the chapel on the other side" They meant my chapel.

Q.- Set fire to your chapel?

A.- Yes, in Lienchow ( ). I came back to my home and told the youngsters and women to leave. It was about 4 o'clock then.

Q.- Then you returned?

A.- Yes. It was 4 o'clock then.

Q.- What in your opinion caused the burning of these buildings and the killing of the missionaries? The causes direct and indirect.

A.- I am speaking of my own opinion only; from my own reasoning. People of Lienchow ( ) during these last thirty one years

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That I have resided here have always been peaceful and good. There must be certain causes that led to this serious affair. During these last 3 or 4 years there are some called the Three Dots Society - the Triad Society. The members of the Triad Society are wicked people. The 19th day of the 4th moon last year the Po Pui (   ) lottery establishment was pulled down by the wicked people. The inhabitants- the common houses were burnt down. The people harassed with force the officials. The affair was so serious, and yet not seen too entirely, and the people became more bold.

Q.- The success of their harassing emboldened them and gave them more courage?

A.- Yes. There is another cause. Some false converts - professed converts who by paying a few mace of silver got their names enrolled as Catholics. Therefore these men had no fear of being more lawless. They were game enough to do anything without fear then. The officials were powerless to control them. I have finished telling you about these wicked people. About that day---

Q.-The day the trouble occurred?

A.- I am telling you the reasons why they were so unanimous in their doings. They made use of the beating of a gong as a signal. When the gong was sounded people from all directions gathered together.

Q.- What was this beating of a gong a signal for?

A.- The members of the Triad Society. Also the false converts who regarded the gong as their signal.

Q.- To come together?

A.- To gather together.

Q.- For what purpose?

A.- To carry out their wicked puppose. One individual could not carry out their wicked purpose, but with united force they could do so.

Q.- How was this organisation formed? This Triad Society, when did they decide to gather together when they heard the beating of a gong?

A.- Last year they had the same thing.

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Q.- Did they last year when they heard the beating of a gong gather together?

A.- Yes.

Q.- What did they do then?

A.- Any important affair such as pulling donw.

Q.- What did they do last year?

A.- Pulled down the lottery shops.

Q.- Why did they pull down the lottery shops?

A.- Because they would not have them start lottery shops.

Q.- Would not have who start lottery shops?

A.- The licensed farmers.

Q.- To protest against the government farming out the lottery privilege?

A.- Yes.

Q.- Was the organisation solely for the purpose of protesting against the persons who obtained the lottery license and also for the purpose of looting at any opportunity?

A.- Yes, any sort of wicked things.

Q.- Have you heard that there were cannon taken away by Dr. Machle

A.- Yes.

Q.- Did you see with your own eyes the cannon when you went over to the hospital?

A.- No.

Q.- Did you see the specimens - the babies?

A.- I saw them when they were being carried with the procession when the gongs were sounded.

Q.- Have you heard that the taking away of the cannon and the taking through the streets of the specimens was the cause for the burning? Have you heard the people say so?

A.- Yes. But it was not on account of this in my opinion.

Q.- In your opinion did the recovery of the cannon by Dr. Machle cause the great burning and massacre?

A.- In my opinion it is not on account of this. In my judgement it was not so serious.

Q.- Do you think that if it had not been for the existence of this organisation who were intent upon burning and loot at the first

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opportunity that the massacre would have happened?

A.- It would not have occurred.

Q.- It would not or could not?

A.- They dare not. They would not have dared to do it. It w would not have occurred.

Q.- How do you know that the Triads last year banded together more closely than they did before for the purpose of loot and decided to collect together on the beating of a gong?

A.- Because the secret leaked out.

Q.- Do you know a Triad when you see him?

A.- No, I cannot know him.

Q.- Do you know any man who belongs to the Triad Society?

A.- No.

Q.- Have you heard others mention names of men who belong to this organisation?

A.- Yes.

Q.- Is the knowledge you possess concerning the organisation and the purpose of this band of Triads generally known in Lienchow ( )?

A.- Yes. Everywhere it is generally known.

Q.- Last year did the officials arrest any gentry at the time of this trouble and the burning of the Po Pui ( ). Did the people make any arrest of these Triad people at the time of the burning down of the place? I will withdraw that question. Did the officials arrest any of the gentry last year at the time of the Popui ( )?

A.- Made two arrests.

Q.- Did this Society or the mob make any effort to release the prisoners from the officials?

A.- No. They were arrested in the night time.

Q.- Did the people get these gentry out of the prison?

A.- Those two were sent down to Canton. They are still in Canton.

Q.- Did the mob collect before the yamen or any other official building and demand the release of anyone?

A.- Yes.

Q.- Did they succeed in obtaining the release of such persons?

A.- Two were arrested. The first of these two had been handed back to them, but afterwards they made another two arrests and those

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those two were sent down to Canton.

Q.- That is not an answer to my question. Was any demonstration or protest or demand made by the mob before any official residence and demanding the release of some persons? You said "Yes". I want to know Did they release these persons upon that demand?

A.- I do not know, I did not see.

Q.- What did you hear?

A.- I heard that they entered and demanded their release.

Q.- Did they obtain it?

A.- They did.

Q.- Did you hear that from any people?

A.- The whole street.

Q.- Did you hear it from people who would be likely to know?

A.- It was only a rumour all over the place.

Q.- Do you consider that it is absolutely certain?

A.- I only heard it. I could notbsay it was certain.

Q.- Do you think that the worshippers before the temple who beat the gong had any idea that an organised band would at once assemble for the purpose of burning and robbing when the sound of a gong was heard? A.- No.

Q.- Do you think that the beating of this gong would assemble in front of the hospital a crowd of these Triads and other bad people?

A.- Not that; but these men call out also.

Q.- When you saw that procession of jars did you recognise any of the mob in the procession as being members of this bad organisation?

A.- I don't know which is which.

Q.- Do you think from what you saw that this mob was largely composed of this organisation; in other words who composed the mob chiefly?

A.- These false converts and the Triad Society.

Q.- Are the false converts and the members of this organisation one and the same name? Do the false converts belong to the Society and are the members of the Triad Society false converts?

A.- Yes.

Q.- You said you followed the officials from the prefect's yamen across the river to the place where the trouble was. What did you

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see the officials doing when you arrived at the scene?

A.- Trying to persuade them to disperse and to desist from burning

Q.- On the arrival of the officials the burning was not started. How could the officials anticipate the burning?

A.- The officials did not tell them not to burn but not to make a trouble.

Q.- You said just now that you spoke to the officials and said that this form of protection was not sufficient because your soldiers have no fire-arms, nothing but the hands. To which official did you say that?

A.- To these two. One was the colonel and the other the sub-prefect.

Q.- Were the officials together? Did they stand together?

A.- Not very far apart.

Q.- To which one did you speak?

A.- I spoke to the two of them.

Q.- Can you speak mandarin?

A.- No.

Q.- Then in what language did you speak?

A.- The same language as I use hear.

Q.- How did the officials answer?

A.- "We will protect you: we will protect you".

Q.- You cannot speak mandarin, you cannot understand mandarin?

A.- Yes.

Q.- If I speak mandarin to you now can you understand?

A.- I don't understand much, but I understand the word"protection"

Q.- Which official said that.

A.- Both officials.

Q.- You said just now that the officials were going up the hill with you to Dr. Machle's house: did you notice anything take place between the officials and Dr. Machle?

A.- They spoke but I did not understand them.

Q.- Did the officials enter Dr. Machle's house?

A.- Yes and they pushed aside the men.

Q.- You said that during last years trouble about the lottery the mob besides pulling down the lottery shop burnt the houses of the

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the common people. Where were these houses? How many were burnt and in what part of the city were they?

A.- The houses had not been burnt down but the articles inside the houses were burnt.

Q.- You said just now that you heard those false converts say they had no fear of being more wicked and committing more crime. Did you hear this yourself?

A.- It is only my opinion that the thing arose from this.

Q.- Have these bad people a place to meet to discuss matters?

A.- No.

Q.- How many false converts do you think there are in this city and all about?

A.- A good many: there must be 1000. I cannot tell.

Q.- What is the general opinion here?

A.- About one thousand, perhaps more.

Q.- How many men do you think collected on the scene of the trouble on the 1st day of the 10th moon?

A.- Three hundred, four hundred or five hundred at least.

Q.- Altogether of whatever class?

A.- More than a thousand.

You said that just now that the purpose of this organisation was to loot. Did they get any loot when they made the trouble about the lottery last year?

A.- No, because the kaifong (   )-the street supervisers - were too strong for them.

Q.- Did they make any demand?

A.- They could not get in; the gates were shut.

Q.- Is it generally known over in the city that a thousand or more of these bad characters are enrolled in the Catholic Church?

A.- Yes, it is generally known.

LUI CHEN KU (   ), sworn.

Q.- Your age?

A.- Sixty one.

Q.- Your rank?

A.- Colonel.

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Q.- Over how large a district have you supervision?

A.- Several hundred li (   ).

Q.- Is that in area?

A.- More than 300 li (   ) in length.

Q.- Are you in command of all the villages in this vicinity?

A.- Yes.

Q.- How many officers have you associated with you here?

A.- Sixteen petty officers. There are sixteen guard-boat stations

Q.- Have you any general officers stationed here? If you got sick who would take your place?

A.- In the city there is the major to assist me and also the chief of police.

Q.- How many men officers and privates have you under your command in your district?

A.- One hundred and twenty about the vicinity of this place. About one hundred and twenty within thirty lis.

Q.- How many in the city?

A.- Several tens.

Q.- Exactly what number?

A.- Between 30 and 40.

Q.- Will you relate to us what you did, what you saw and what you heard and where you went during the 1st day of the 10th moon?

A.- I do not know the exact time: I only approximate. I heard the men tell me there was trouble at the hospital about 8 o'clock. Someone drove behind Dr. Chesnut who went towards the riverside. The captain of the guard-boat saw that condition and sent a little boat to take Dr. Chesnut on board. Several tens of the people on shore threw stones at Dr. Chesnut and the guard-boat. I went to the guard-boat and asked the people waht was the matter and I said to the people on shore "I will settle that matter, you must not stir up". I then smoothed them down and they dispersed. I asked Dr. Chesnut to go inside the city. I wanted to take her to my yamen and she refused She said "I will not go to your yamen now I will go to see Dr. Machle I said to Dr. Chesnut "You had better stay here a little while. Don't move. I will go over to settle the matter there and I come back". Then I went over to the temple where the celebration was. I asked

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the people "Why are you making trouble"? They answered "We are celebrating the joss for the peace of the people Dr. Machle came and took our three cannon away". I said "I will go and fetch the cannon back from Dr. Machle and give them to you. You must not make trouble. If Dr. Machle will not give the cannon back to you I will buy cannon for you". The people said "No, we don't want to take the cannon bought by you, we want back our own". I said "I am going to see Dr. Machle and ask him to give the cannon back to you. I don't allow the people to make any trouble, otherwise I will punish you severely" I asked Dr. Machle whether he took away three cannon, and he said "Yes, I took away three cannon as high as this, and I hid them upstairs". He said "I took three cannon from the roadside". He said "When I took away the three cannon I only saw one little boy". Then that little boy followed Dr. Machle---

Q.- You said just now that Dr. Machle took three cannon and a boy saw it and what happened?

A.- The boy reported that to the people inside the temple that Dr. Machle has taken away three cannon. Someone went to see Dr. Machle and ask him for the cannon.

Q.- Are you relating now the conversation between you and Dr. Machle?

A.- Yes, Dr. Machle told me all that. Dr. Machle wanted to see Dr. Chesnut and she was escorted up the hill and shook hands with Mrs. Machle and went into the house.

Q.- After Dr. Chesnut's arrival what happened?

A.- After Dr. Chesnut arrived and entered the house I heard it was very uneasy down there and a report came to me that the people down there wanted to set fire to the hospital. I made haste to go down in order to restrain the mob from doing so. I said to the people "You must not make trouble. Why do you want to burn the hospital"? and they said in reply "Mind your own business, don't interfere with our business, we have dis covered infants". I saw the specimens put just in front of the celebration shed and at the same time the people were beating gongs some distance. More and more people collected and I failed in my attempt to stop them and then the burning commenced. They commenced first burning the women's hospital and then the men's

men's hospital. When I felt that I failed in my attempt to save the men's hospital from burning I rushed up the hill again in order to try and rescue the foreigners. When I arrived at the house I was told by somebody that the foreigners had already left with several tens of converts. Then I said "Several tens of converts have gone with them:where have they gone"? They said "They went in the direction of Sam Kong ( ) by way of Ho Chun ( )". People then w ere rushing up and taking with them kerosine oil belonging to Dr. Machle and it was put at the door. There were several hundreds. The officials tried to stop them but did not succeed. The people were each taking one tin of kerosine oil. After Dr. Machle's private residence was set on fire then I made haste to go in the direction of Sam Kong ( ). I went as far as the p place where I ought to cross the Sam Kong river and I asked the people coming from that direction whether they had seen any foreigners. They said "We have never seen any foreigners going in that direction". Then I returned and on my way back, I heard the foreigners had gone to Lo Tsz Tsiu ( ). They went there and from there they c rossed the river and entered the east gate of the city. I went back to the city and when I arrived at my yamen, I saw some of my men standing outside. I asked "Has Dr. Machle come here"? "No, he has not come to this yamen". Then I went over to the sib-prefect's yamen and enquired about Dr. Machle. I said Dr. Machleis in the city, has he come to your place; where can he be now"? I asked the sub-prefect "Have you sent men out to find the whereabouts of him"? He said "Yes, I have sent already". Scareely had I finished my conversation with the sub-prefect, when a report came that Dr. Machle had gone to the Lung Tam ( ) temple where the cave is. Then I made haste to call the major and the chief of police to go together to the Lung Tam ( ) temple. On our arrival at Lung Tam ( ) five foreigners had been killed already. The bodies were all in the water. I noticed one of the dead bodies was floating down the river at a little distance and I made haste to order my men to collect that body together with others so as to prevent them from floating down. I then enquired "The whole party consisted of seven persons. I noticed five bodies: where are the other two"?

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The people told me that two of them are still inside the cave. Then I made haste to run to the place and stopped at the entrance to the cave. I saw several tens of people searching for these two survivors in the cave. Then I called my assistant the major and the chief of police to bring the soldiers up to the cave and go into the cave and bring these survivors out. When I sent the men into the cave I was standing in the entrance and I only allowed people to come out and no not into the cave. When all the bad characters were cleared out of the cave then I drove all the men out of the door at the entrance to the cave and then I closed the door. When my troops and myself were keeping guard there I sent Mr. Wong ( ) the Major, to find the whereabouts of Dr. Machle. I sent him into the cave to look for him. All the bad characters were cleared out then. They first found Dr. Machle. When Mr. Wong ( ) called out about Dr. Machle, Dr. Machle remained silent at first. Afterwards when he noticed the uniform he answered. The man came back to report to me that he had found.Dr. Machle had all his clothing wet and he was trembling on account of cold. Then my man got a pair of trousers from the temple and they ran back with one of their coats and gave Dr. Machle. At that time he was still inside the cave. After that,the man came out and reported that Dr. Machle had already changed his clothes and was still inside the cave. I said "Wait until we have driven all the bad characters away. The next step I took was to drive the men out and I saw my assistants - the sub-prefect was there too - I, the sub-prefect, the major, the chief of police and also some soldiers drove the people out of the temple. They went this way and then that way and then came back this way. There were so many of them inside the second door of the monastery, and all the officials. As soon as the people were driven out of the second door - the sub-prefect stood there - I came out to drive them out of the main door. Then they called out to the people "You had better disperse". I told the people "You have already burnt up the houses, you have killed the foreigners: why don't you disperse: what do you want more?"

Q.- What did they reply?

A.- They said "They have killed so many children". I explained to

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to them these were specimens for educational purposes in the hospital They were not killed by the foreigners: simply they took them when they were dead to the hospital and preserved them for educational purposes". I told them then that such specimens are to be found in Canton hospital, in Hong Kong hospital as well as the museums in Hong Kong. Gradually the people dispersed. It was between 4 and 5 a at that time.

Q.- How many were there when you arrived?

A.- Several hundreds.

Q.- About how many hundred?

A.- About 300. Some were coming and some were going and some were looking on.

Q.- According to the general knowledge which you must have, having lived here for so many years, where do you think most of the people came from - from the villages around or from Lienchow (   )? How long have you been here?

A.- Two years.

Q.- From your general knowledge of the people, do you think that the majority of the mob were from the village surrounding the place where the burning took place or the bad characters from Lienchow?

A.- There are so many people. I could not recognise them.

Q.- From your knowledge of the people of the Chinese villages surrounding the hospital, do you think that they are capable of instigating the burning of the hospital alone without interference of outside bad characters?

A.- I could not distinguish. This thing sprang up from the joss celebration business.

Q.- From your knowledge of the people of this village?

A.- I think it was the people themselves that did it. No outsiders

Q.- We understand thatbthere were only a very few of the people at the celebration.

A.- Yes the people were very few who were celebrating, but they beat a gong so the people from other places collected.

Q.- So the larger part of the crowd were from outside: so they did not belong to the villages?

A.- Yes, from everywhere.

Q.- Did Dr. Machle say that he returned the cannon when you went up the hill and spoke to him about the cannon?

A.- I asked Dr. Machle "What about the three cannon"? Dr. Machle said "I took the three cannon and put them in the hospital and three old men came and I handed them back to them". I said to Dr. Machle "Three old gentlemen: do you recognise them: which three"?

Q.- What did Dr. Machle reply?

A.- He said "No, I could not recognise them". I asked for the names from Dr. Machle.

Q.- He could not give them to you?

A.- No.

Q.- Have the number of soldiers in Lienchow (   ) or vicinity been reduced lately?

A.- The old, the weak were reduced and thestrong taken in their place.

Q.- So were there as many soldiers in number in Lienchow (   ) on that day as there were formerly?

A.- The number is the same.

Q.- Was the number of soldiers on the 1st day of the 10th moon the same as two days previously?

A.- The same.

Q.- How many soldiers did you take with you when you first went into the guard-boat?

A.- About 30.men.

Q.- Did you take arms?

A.- No.

Q.- Not the soldiers carry any arms?

A.- Not a single man, They could not. Hitherto it is the custom when the officials go out to quell a disturbance made by the people they never take rifles with them. They speak to them and exhort them to desist.

Q.- Before you left the buildings were burnt, the stones were thrown at the buildings and the foreigners'lives were threatened. You said you returned to your yamen where the arms were kept. Did you take any soldiers with you down to the cave?

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A.- Yes.

Q.- How many soldiers did you take?

A.- The same men. I took the small boat and picked up the bodies. When I went again I went with over 10 by myself and I gave instructions to the major and the chief of police to go with some - together about 30.

Q.- Were either yourself or the soldiers armed? Did they take arms on that occasion?

A.- Yes. I took arms the second time. The soldiers took arms the second time. In coming back we had the arms on the boat. When I went the second time to Lung Tam ( ) temple the soldiers took arms.

Q.- When you went over and took arms did the soldiers use their arms when they got there?

A.- No. They could not. If they had fired, they would have failed to rescue them.

Q.- What did they take the arms for?

A.- The people were too many there and the soldiers were there and they were mixed up and if they had fired they would have hit the good men.

Q.- Do you think if you had taken arms over to the hospitals and made a determined stand with those arms you could have stopped this burning at the hospitals?

A.- In that case even the converts' lives would have been in danger and the city also in danger of being burnt.

Q.- Because you did not have enough soldiers?

A.- There were several thousand of the mob.

Q.- If you had had enough soldiers you would habe been ableto stop it.

A.- They were mixed with the good men. If we noticed the bad men standing together we would fire.

Q.- If you had had a sufficient number of good saldiers to take over there could they have stopped the burning of those hospitals? Yes or no?

A.- After the people were excited by the discovery of the infants, it was impossible to prevent it even with enough soldiers.

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Q.- Do you mean to say that a sufficient force of armed men could not have prevented it in spite of the excitement of the people - of good men?

A.- The people were all mad.

Q.- That is not an answer to my question.

A.- They could not because all the people were mad at the time.

Q.- Translate this very carefully. Do you mean as a military man that it is impossible for a force of armed men to quell a mob? I want a direct answer.

A.- It is a different thing when youu go to quell robbers.

Q.- That is not an answer. We want a direct answer to that question.

A.- It is impossible to quell them all because after the discovery of these infants they were all gone mad. They had gone in all directions.

Q.- These men as they were - good, bad or indifferent - with the guns provided for them if they had taken them over would they have been sufficient in your opinion to quiet the mob?

A.- It was impossible.

Q.- Suppose you had gone that day with an armed force and made a desperate stand and fired indiscriminately on the mob could you have stopped it?

A.- You could not kill them all.

Q.- You don't necessarily have to kill them all. To stop a mob you don't have to kill them all. Two or three sometimes is sufficient

A.- Of course in that case can stop it. Even more if you fire indiscriminately in that way - even if the mob was larger you could have stopped it.

Q.- As you stated provided the men were armed you could have quelled the mob why did you not order your men to return and get their arms when you saw the hospitals on fire?

A.- Those people are many of them good people, how can you fire?

Q.- But you must have seen that they were not good people. Anybody that sets fire to a place is not a good man.

A.- Those people who set fire to the hospitals are bad men, but many good men were mixed up with them.

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Q.- That is no reason why you should not have sent back for your arms after you say that 30 men armed could have quelled that mob.

A.- Even if I had sent for arms on the other side when I returned to the place, all the people, the officials and the good people and everyone are all in the same crowd and how can you fire.

Q.- Would not the people go away if they were good people when they saw the arms? If those people - even the good people did become bad people you could have quelled the mob, why did you not send for the arms?

A.- The good men would not have run away.

Q.- That is not an answer to my question. You have stated the good men would join the bad men and they would increase the number of bad men. I wish to know why, if you say 30 men armed were sufficient to quell that mob, why did you not send back to the yamen for arms?

A.- There was no time, it was too late.

Q.- When the mob at the hospital said to you "Mind your own business" do you not think it was time for you to have got your arms and exercised force?

A.- At that time, the soldiers were doing duty in quelling. They could not leave the scene of trouble.

Q.- Then we infer that the force you had with you was insufficient inefficient and unarmed or else that you failed to have them properly armed. One of the two, which is it?

A.- Even if I had fired I could not have stopped the mob.

Q.- Therefore the force you had was inefficient?

A.- Impossible, because the more you kill them the more they come.

Q.- Do you think thirty too few?

A.- If I fired sufficient.

Q.- Why did you not order them to fire?

A.- Everywhere the people were excited all over the country.

Q.- Is it against the law of the Empire for military officers to fire into a mob to suppress it indiscriminately?

A.- Against Chinese law.

Q.- Was that the reason you did not take armed soldiers there?

A.- Because I could not fire and therefore I did not bring arms.

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Q.- When you arrived at Lung Tam ( ) temple, did you identify the five bodies you saw in the river?

A.- Yes, except two.

Q.- What are their names?

A.- Amy Machle, (your daughter - to Dr. Machle), Mrs. Machle and Dr. Chesnut. I do not know the names of the other two.

Q.- Were they all quite dead at that time?

A.- Qyite dead.

Q.- Last year when there was trouble about the ta tsiu ( ) were you requested to come across the river and disperse the mob?

A.- Yes, I was requested.

Q.- Did you go over?

A.- I did go.

Q.- Did you go th Dr. Machle's house?

A.- Yes, I did.

Q.- While you were in Dr. Machle's what persons came in to talk over the situation accor ding to your memory? Was there a man named Li ( ) from the Roman Catholic Church?

A.- No, I cannot remember.

Q.- Was there a man by the name of Wong ( ) that came from the Roman Catholic Church?

A.- Yes.

Q.- Did he have a lantern?

A.- That man went with me to help quiet the mob.

Q.- Did he help quiet the mob?

A.- He did help.

Q.- How did he help?

A.- He said "Don't make trouble: don't create tröuble. This officer has come over: everything can be settled: don't make trouble"

Q.- Had he influence with the mob?

A.- I don't know because I saw him only a few minutes that time.

Q.- Why did you particularly ask Mr. Wong to come and help you?

A.- I took him along to the place to speak for me because I knew that man had a great many acquaintances over there.

Q.- What church do those men belong to that w ere among the mob

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last year that you quieted?

A.- I don't know.

Q.- Did you send to Mong Shan Fu ( ) to help to disperse the mob this year?

A.- I did not send to Mong Shan Fu ( ); I only sent to Wong ( ) to come.

Q.- Why did you send for Wong ( ) particularly again this year

A.- Because he can speak the dialect and he knows a great number of men there.

Q.- A great many of the good characters or bad characters?

A.- I don't know whether good or bad. I only know he knows a great number of men there. I belong to another province and this man knows a great number of men and can speak to them.

Q.- Do you know anything about the character of this man Wong( )?

A.- I knew him only the 5th moon last year. Whether he is a good man or not I cannot say.

Q.- Yoummust know something about him as he assisted you in quieting the mob and you asked him again to come tover and quiet the mob.

A.- I know him this way, He was sent with a piece of card. When the priest wanted to call on me they generally sent this man with their card to me and any business the priest wanted done they sent this man with his card to the yamen.

Q.- What is his business, this Mr. Wong ( )?

A.- All sorts of business. He has been a merchant. He has been a fantan gambler and all sorts of business.

Q.- Which church does he belong to?

A.- I cannot discriminate to which church he belongs. I am not certain.

Q.- What time did you go over last year?

A.- Broad daylight, a little earlier than noon.

Q.- That is when you first went over?

A.- Between 11 and 12.

Q.- When did you go to Dr. Machle's house?

A.- I went over to the place and when the matter was settled I

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I went right up to Dr. Machle's house.

Q.- About what hour was it?

A.- About 3 o'clock.

Q.- Did Wong (   ) go away with you?

A.- Went together.

Q.- Did you have lanterns with you?

A.- I did not take a lantern because it was daytime.

Q.- Did any of the party take lanterns? Did Wong (   ) take lanterns?

A.- No.

Q.- Were not you there again at night also?

A.- At night I did not go.

Q.- Did you hear that Wong (   ) went over at night?

A.- No.

Q.- Colonel, what do you think were the cause of the burning of these houses and the consequent massacre?

A.- The taking of the 3 cannon and when they were not returned they went in search of them and found the specimens and that excited them.

Q.- Did not Dr. Machle return the cannon to the people?

A.- According to Dr. Machle's statement they were returned; but the people's statement is that they were not returned.

Q.- Do you think it quite possible that the cannon were returned to the elders and the people did not know much about it?

A.- Very possible. The old men received back and the young men did not know it and then they went in search.

Q.- Do you think that if outsiders had not come in the people about the joss celebration would have burnt the buildings just for the cannon and the infants?

A.- Possibly they wanted to burn even without outsiders.

Q.- Such a small crowd you could have prevented them from burning?

A.- At that time I saw so many that I did not know whether they belonged to Choy Un Pa (   ) or were outsiders. If the crowd was small that day and they did not beat the gong, possibly I could have prevented it.

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Q.- The people are more or less peaceful are they, and they were just angered at these two things and would not have gone to this extreme if the other mob had not come in and joined them.

A.- They wanted to do it.

Q.- Would they have been able to do it without the assistance of the outside mob?

They numbered a few and they could not.

Q.- Have you ever heard anything about the Triad organisation in Lienchow (   )?

A.- I have heard people talk about the existence of such people here. If I knew it I would seize them.

Q.- Did they make any demonstration last year in the city?

A.- The people who made the trouble were not those people.

Q.- Who were they?

A.- All the people: all the inhabitants took part. The people of Sam Kong (   ) and all made a demonstration.

Q.- Last year when the trouble arose was a gong sounded to collect people?

A.- No gong in the city but they put long red placards up about the affair.

Q.- Did not the officials arrest two men on account of the trouble?

A.- They detained two men of the gentry. One of them is named Lui Sun Ten (   ) and the other Leung Sho Kin (   ).

Q.- What became of these men?

A.- The day for the opening of the lottery was the 19th of the 4th moon and previous to this on the 27th of the 3rd moon these two men were detained by the official.

Q.- Why?

A.- They were arrested on a charge brought by the people of embezzling clan money.

Q.- How were they released?

A.- On the same day on which the lottery was to be opened these two men were to be released. The people made a demonstration at the sub-prefect's yamen demanding the release of these two men, saying

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saying they were good men and why should they be detained for such a long time.

Q.- Were they released?

A.- These two men were released but refused to go. They said "Why should so many of you people come here? You will make more trouble: you will simply complicate the trouble".

Q.- They were out afterwards?

A.- They were released.

Q.- What was the general character of the people who demanded their release?

A.- The people belonged to the 24 clans here - the wards.

Q.- Where were you and at what time was it when you first heard that there was a disturbance this year?

A.- I was in my yamen between 7 and 8 o'clock.

Q.- In the morning?

A.- Yes.

At this stage the enquiry was adjourned until Saturday the 25th November at 9.30 a.m.

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SEVENTH SITTING held at Lienchow (   ) on Saturday 25th November 1905.

Dr. E. C. Machle re-called and re-sworn was examined.

Q.- Doctor, did you return the cannon which have been mentioned in the testimony given by yourself before this Board yourself?

A.- I returned them through Mr. Lei Shun Tso (   ) the druggist.

Q.- Did you see them returned?

A.- I saw them returned. He brought them out and I had them handed to the old man - one old man.

Q.- You saw them in the old man's hands?

A.- I saw them in the old man's hands. I saw the old man turn round to go towards the temple, but hearing a noise he turned round and said to the men there "He has given back the cannon. There is no fear at all: it is now settled. Go away".

Q.- You left after you had originally taken them. Was it before you returned them?

A.- About 10 minutes.

Q.- After you had originally taken them?

A.- Yes. It took no time to go from the temple to the hospital.

Q.- And 10 minutes after they were returned?

A.- Yes. I took them to this man and gave them back.

Q.- Did you see one old man receive them back or two or three?

A.- I had them handed over to one old man. There were three old men there, besides that one, Tang Lau Chat (   ), who gave testimony here the other day---

By the Board:- Thank you, that will do.

SHEN LIN SHU,(   ) declared.

Q.- You age?

A.- 66.

Q.- What position do you hold in Lienchow (   )?

A.- Acting sub-prefect of Lienchow.

Q.- How long have you held that position?

A.- On the 18th daynof the 4th moon this year I assumed duty.

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Q.- Where were you before that time?

A.- I was magistrate at Tung Kwan (   ).

By Mr. Wen:- He was appointed last year but did not arrive until that day.

Q.- Did you ever hold any official position in Lienchow (   ) before?

A.- No. This was the first time that I was appointed an official at Lienchow (   ).

Q.- Will you please tell us what you saw, what you did and what you heard on the 1st day of the 10th moon, in relation to the recent massacre.

A.- On the 1st day of the 10th moon a little after 8 o'clock in the morning one of my runners in the yamen reported to me saying that the people at Choy Un Pa (   ) were holding a joss celebration and that the people there fire cannon. This was prevented by foreigners and the cannon were taken away and the people surrounding the hospital were applying for the return of the cannon. I made haste to go across the river to the scene with my runner to restrain the people. When I arrived at the hospital side I found there were between 200 and 300 men disturbing there. I asked them what was the matter. I said "If the foreigners were in the wrong, I, as an official would have redressed your grievance; you must not make trouble". They said "Dr. Machle is the man who took the cannon away". I said "Alright, if that be the case, I will go to see Dr. Machle and ask them back from him for you". I asked the people where Dr. Machle was and they said that he was at his house on the top of the hill. Then I went up the hill to Dr. Dr. Machle's house and when I arrived I saw the colonel there also about the cannon affair. Just at that time Miss Patterson and Dr. Chesnut were going up the hill and then I noticed Dr. Machle holding a conversation with these two ladies. Then our conversation about the cannon was interrupted on account of the arrival of the two ladies. Then I received a report from where the hospital was. A man came down and reported to me saying that the people down there were throwing stones and making trouble. Then I came down the hill with the colonel. We wanted to stop the people on

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on the east side and the people went to the west side and also up the hill. Just as we were stopping,the uproar became bigger and bigger and I asked what is the matter and they said "We have discovered the two specimens. At the same time I saw the fire on the men's hospital I made haste to explain to the people that these specimens were kept there for educational purposes and that there was no foul play behind. Such things are to be found in Canton in the hospital and in Hong Kong and in all museums in foreign countries, and that they were not killed for the purpose. They said "There are a great many more inside, more than 10," and they said "I lost a child last year". Something like that. At the same time, gongs were beaten and the people from the surrounding villages besides those at Choy Un Pa ( ) came and those from the city here collected in all directions. The noise was very loud now. All the people cried and overcame my voice when I tried to persuade them. They were all mad and furios. I noticed at this time any attempt to save the hospitals would be hopeless so I ran back with the colonel in order to save the lives of the foreigners. I said "Dr. Machle, you had better get a place to hide - to take refuge". Dr. Machle said "I will go wherever you tell me". I said "We had better go into the city, into my yamen" Dr. Machle did not say anything but nodded his head and went into the house. We were waiting outside the door thinking all the time that he would consult the other persons in the house and take our advice. A little while before the Dr. came out - we were expecting them to come out - some people came rushing up the hill. Then all the officials, myself, the colonel, the major and the chief of police of the city all went down the hill to try to stop the people from coming up. There was an iron gate half way up the hill. They closed that and kept guard there. At that time the people could not come up but they w ere running about. While they were keeping guard there,there was a noise on top of the hill, and we saw Dr. Machle's house on fire. They were running away.

Q.- Houses won't run.

A.- The people went up by the west side. We thought it was a most important thing to save life. We ran up quickly. When we arrived at

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at his house we did not find all the occupants and we asked "Where had these foreigners gone"?

Q.- Did all the officials return to the house from the gate?

A.- Of course the runners and a number of soldiers were still down there and the officials were all up. With regards to the runners and soldiers, they were everywhere, some down and some up and so on. I asked where could they have gone and some of the people said they have gone to Yuen Shan in the direction of Sam Kong ( ). That is the way which leads to Sam Kong ( ) and also to Yuen Shan ( ). Others said they had gone to Ho Chun ( ). In that village Dr. Machle had some members of the church. Others said they had gone to other places. Then it was arranged this way with the colonel. We arranged to go in two directions. The colonel should go in the direction of Yuen Shan ( ) and I should go to Ho Chun ( ). I went on foot with one of the runners. All the others were on the scene to help. I had not travelled quite two li when I met someone coming from the direction of Ho Chun ( ). I asked him "Are you coming from Ho Chun"( ) ? "I passed that village "Have you seen any foreigners"? The reply was "No, I have not seen any". But the man said to me "I have been told that the foreigners have crossed the river". I asked "How do you know?" He said "Because I saw them hiring boats to cross the river. Perhaps they have gone into the city by the east gate". I thought that would be reasonable because I had arranged that Dr. Machle be asked to go into the city by the west gate because that is too much exposed and he might have gone into the east gate of Lienchow ( ). At the time that I heard this information, I quite believed it. At once I turned back towards Choy Un Pa ( ) where my chairs and everything were and I gave orders to go back to the city quickly. I did not say why I came to the city and I did not say the foreigners were there but told them to go back to the city and make haste. as I had business in the city. I feared that if I said anything about the movements of the party that the rioters would follow. When I arrived at the yamen I asked if the foreigners were there. "No". And then I entered the yamen and sent runners out to find the whereabouts. I considered

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that Dr. Machle had been here for such a long time and that he must have many people who knew him in the shops and streets and everywhere and so I sent him out to search in that way. Just at that moment the colonel arrived at my yamen. He asked "Have the foreigners come to your yamen?" I said "No, they are not here". He said "They are not in my yamen and not in your yamen: where can they have gone? We must send men to search for them". The colonel said this. I replied "I have already sent". Just after that during the conversation, a report came that the foreigners were at the Lung Tam (   ) temple, and that a big crowd of several hundred were following them. I said to the colonel "You can ride a horse, you must gallop right hard; you go ahead to the place". When I arrived at the Lung Tam (   ) temple, I saw several hundred people and at that time I did not see many of them taking weapons. The we entered the temple and inside the temple there were many people too. At that time I saw the colonel sitting at the second door - stopping there.

Q.- Sitting?

A.- Yes, sitting like that in a chair - on a stool -

Q.- I don't think he means a stool--

A.- A bench-- he was sitting there at the second door inside next to the cave. Inside the first gate there were many men - inside the first door - and we said that we knew there were two more foreigners in the cave and the people were also searching and so we tried to send the people out and then send men in search of the foreigners inside the cave. Then I went out. I had a long stool - a bench. All the people were out and I put the bench just inside the big door.

Q.- The front door?

A.- The first door, to prevent the people coming in. I was sitting there. There was a side door which had been already broken. I sent some soldiers to guard that side door. Then the major was sent into the cave to find the foreigners. They found first only Dr. Machle and afterwards Miss Patterson. They dared not come out because the crowd already collected outside had not cleared away. Then at the same time the order was given to look after the 5 corpses in the river. At that time they did not know who were killed outside and who were not. Afterwards we had collected all the dead bodies

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then we knew who were who. I could not recognise all the foreigners. The colonel knew them except the two newcomers. The colonel went and stood among the bodies. We could not find Dr. Machle and Miss Patterson. At that time Dr. Machle felt cold and then the colonel sent me down with clothing and some little refreshment. The people came and went back and were moving about for a long time outside the temple and gradually they went away and there were from 10 to 20 left afterwards. Then I went down to examine the dead bodies. We hired a boat and had the dead bodies put on board. We waited there until about dark when all the people had gone. Then we took Dr. Machle and so on back in a boat and Miss Patterson. We dared not go by land because we were informed that many people were waiting with weapons and so on We sent for the colonel's guard boat. After dark we took the clothing of one of the colonel's brave and put on Dr. Machle and Miss Patterson and so they w ere conducted down to the guard-boat. We came back to the west gate and put them in chairs and entered the city and went to the yamen. That is the condition of affairs. The people used to be very law abiding, very good, very tame, very peaceful, and this massacre not only surprised me but other places too.

Q.- It was a surprise to you.

A.- I was surprised to hear it. I regret exceedingly all this affair.

Q.- When the trouble was first reported to you at your yamen early on the day of the burning and killing did you know that it was serious?

A.- No, not serious.

Q.- Did you think it might develop into anything serious?

A.- No, I never expected it.

Q.- Why not?

A.- I thought that if Dr. Machle had taken away the cannon and all the officials arrived no matter how difficult the thing might be it could be settled. That is what I thought.

Q.- Having been the chief civil officer at this place you must know something about the feeling existing between the missionaries and the surrounding villages. Now, can you tell us what the character

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of the feeling is between the two?

A.- I do not know of any bad feeling except there was a law suit between Dr. Machle and a man named Lui ( ) an inhabitant of Ho Chun ( ). Beyond that I don't know what relation of friendship existed between Dr. Machle and the people.

Q.- Then you know there is bad feeling existing between the villages and the mission?

A.- I know nothing about that.

Q.- If there was no bad feeling between the surrounding villages and the mission how could such a slight provocation cause the burning and the killing?

A.- Of course from a foreign point of view it is a small matter. The villagers thought about the cannon as joss cannon. They thought it was very important.

Q.- So important that they would be incited to kill and burn?

A.- Those cannon alone would not be sufficient and next to that was the discovery of the infants. That was the worst of it. The people are not enlightened. They knew nothing about the specimens for investigation purposes. After the discovery of these things, t they were simply like mad people.

Q.- But those villagers we understand knew Dr. Machle. Dr. Machle was popular among them; they knew him not to be a bad man. Would they imagine that he would kill babies to preserve in that way, in your opinion?

A.- You see all the people who took part in the trouble were not confined to those two villages. Dr. Machle has got a good reputation here.

Q.- Do you think that the villagers merely protested and that there were others who actually did the burning and the killing?

A.- I could not say; I have not found out yet.

Q.- In your own opinion do you not think that those villagers - those farmers - who in all countries are generally the most peaceful people were not the kind of people to commit such an outrage?

A.- Among those people there there are bad and there are good. Many of them are salt smugglers in those villages. Some of them are

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are very good men and others are very wicked. I cannot say that they are all peaceful.

Q.- How many people would you say in your opinion would be present under ordinary conditions - usually - at the joss celebration at the temple near the hospital?

A.- About 200. That day was the collecting day. They have a feast and make a procession. On that day they remain there. All the things are put there on that day; the things are carried about.

Q.- In those processions do they use gongs?

A.- I don't know what is the custom here. The ordinary procession does not come over the river.

Q.- You do not know that in the procession---

By the Board:- It was not started at that time.

Q.- He says they generally have a procession. Do you know or think that they use a gong in that procession?

A.- I have not seen it, I have not come across it.

Q.- Do they have a gong usually in joss processions?

A.- In Canton city I noticed--

Q.- Do they beat it slowly or fast on such occasions ?

A.- I did not pay much attention, but I know it is slow, very slow

Q.- What is the nature of the armed protection in Lienchow (   ) and immediate vicinity? How many different kinds of soldiers have you? Generally speaking.

A.- 120 at ordinary times.

Q.- No, no. I mean to say how many police and how many different kinds. Police and militia and guards and everything - government soldiers or municipal soldiers?

A.- 120 altogether.

Q.- In other words then if you were to muster every man bearing arms in Lienchow (   ) and vicinity, from every source, from these little villages here, there and everywhere - I don't mean exactly government soldiers - not necessarily government soldiers or police, but armed men from every source, guard boats and everything - you could not gather more than 120. Every paid soldier from all sources, how many men could you collect just the day of that trouble?

A.- In each village about 8 or 10 militia.

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Q.- They are not paid?

A.- No, no.

Q.- You have no control over them?

A.- We can of course. We can make use of them - control them, but they are not of much use.

Q.- 120 in all. Does that include the soldiers in the guard boats that were stationed here that day?

A.- Included, yes.

Q.- How many of that number are local police and how many of that number are soldiers in the army?

A.- It is his business (pointing to Col. Lui ( ). I am the civil officer.

Q.- You have no control over the soldiers and police?

A.- Also under the colonel.

Q.- Is the municipal police under the colonel also?

A.- Yes.

Q.- Is the colonel responsible for the maintenance of the necessary force to maintain order in Lienchow and vicinity?

A.- Of course we share responsibility. Anything wrong we civil officers are also responsible, but it is not under our control.

Q.- In case there was not sufficient force to maintain order in Lienchow ( ) and vicinity whose place is it to see that an efficient force is obtained? Who calls for more men? If in your opinion it is not sufficient to keep order, whose place is it here to see that they do have a sufficient force?

A.- We send in a joint petition to the high official - the joint civil and military together.

Q.- These are the steps that are taken under those conditions?

Taotai Wen:- Yes.

Q.- To whom do they send that joint petition?

A.- Of course the first - the high authority is the Taotai.

Q.- Who is the Taotai to whom you send the petition?

A.- The Taotai at Shao Chou Fu ( ).

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Q.- We understand that a change was made sometime ago in the organisation of the army here. What was that change?

A.- An order was received here on the 1st day of the 6th moon last year to have that change. The order from the Viceroy was received on the 1st day of the 6th moon last year. The day which the change should be made was the 1st day of the 10th moon this year.

By Taotai Wen:- The Viceroy gave an order last year everywhere and not only in this place.

Q.- What was the order?

A.- The order was to dismiss all the weak, the old and feeble and put in their place the young and strong.

Q.- Now that order could not be carried out at onee the same day - the dismissal of the weak and the old and have them replaced by the young and strong.

A.- All the new men were ready on the 29th because the army had been formed by the 1st of the month so the new man came to take duty on the 29th and then the 1st day the old men finished.

Q.- Was the armed force here any weaker numerically on the 1st day of the 10th moon than it was the day before?

A.- The same number.

Q.- Both with regard to police and soldiers?

A.- Yes, both acted together. They made the same number as the one kind before. Not all the old soldiers were dismissed. The good ones were retained and the new ones added made the same numbers as the old ones before they were dismissed.

Q.- How many soldiers and police were on the scene of the burning of the buildings on the day that it occured?

A.- 30. All the others about 120 were scattered about and not in one particular place.

Q.- Why could you not have assembled all the 120 of the scene on that day?

A.- Time would not allww.

Q.- When you first arrived at the hospitals you must have seen that the trouble was going to lead to serious consequences.

A.- I did not feel that it was.

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Q.- When did you commence to feel that it would become serious?

A.- After the buildings were set in fire, because from the faces of the people they were like mad people.

Q.- Why did you not send for more soldiers then?

A.- It was too late. Our whole mind was absorbed in trying to save the foreigners, to protect them. In that case I would have to go back to the yamen and write something and send to different places to collect. It would be too late.

Q.- What did you do to try to stop the people from burning the buildings?

A.- The only thing that could be done at that time was to try to explain to them, to try to persuade them.

Q.- You must have realised after making two or three attempts to try and persuade them from burning the buildings that that was hopeless, why then did you not realise that the only thing to be done was armed force?

A.- I felt that I could not use arms.

Q.- Why could you not use arms?

A.- Because they were mixed up the good men and the bad. Suppose I had fired at the people and all the good men have been killed it would be bad.

Q.- Do you not think that on an occasion of that kind when the good men are present at such a serious violation of the law that by killing them - even the good men - they would deserve it?

A.- How could the good men be killed? the responsibility is too great. They were not robbers and they were not rebels.

Q.- If they were good men why w ere they there?

A.- Many people went to see out of curiosity. Many never took part.

Q.- Do you think that you were justified in sparing all those so called good men when life and property of foreigners was in danger?

A.- It is for the very sake of our aiming at everything - the lives of foreigners - we dared not because we were looking about. We thought it was a matter of great importance to save the seven foreigners. We went about everywhere. Nothing more important.

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Q.- Do you think that you could have quelled that mob with the force you had - armed?

A.- If robbers in ordinary times we fire. Robbers and rebels we fire. If you want to kill robbers and so on it is quite sufficient. 30 men with arms you could have done it.

Q.- Were these 30 soldiers trained soldiers?

A.- All the time they used to train the soldiers. Not foreign trained. About the militia they never drill.

Q.- These new men were not trained soldiers - the ones who were used to replace the weak and the old.

A.- Even these men were generally picked from men who had been soldiers before and had a little training.

Q.- Did they know how to shoot? Have they ever shot before?

A.- Oh, yes. They know how to shhot.

Q.- If they were trained do you not think that if they had gone over there and made a determined stand and fired one or two volleys into that mob that that would not have dispersed that mob?

A.- I cannot say. I went over there and I was told that the people of the 24 wards would take part.

Q.- A great number of men, 200 or 300?

A.- Over 100,000 men the 24 wards.

Q.- Not 100,000?

By Taotai Wen.- Yes, the 24 wards would come.

Q.- You had heard that the 24 wards were going to come and you must have realised that if so many people were going to assemble that the affair would be serious why then did you not take an armed force with you?

A.- I heard this afterwards. That is the reason why I was hesitat ingin sending down Dr. Machle to Canton. They were all along the river. It was rumoured outside that they would join.

Q.- Then you do not think that the 30 men could have quelled that mob?

A.- No, not enough. It would drive the people to rebellion.

Q.- How would it have driven the people to rebellion?

A.- They said the foreigners were so wicked and killed so many

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of our infants and yet you help them to quell.

Q.- If you had used force and as a result of that employment of force a rebellion would have arisen you would not have had force enough to quell that rebellion?

A.- Yes. Imprtant then. If that caused a rebellion how could the force at my command have quelled the rebellion?

Q.- Your answer is in the negative. You would not have force enough to put that down.

By Taotai Wen:- He dared not.

Q.- The question was would he have force enough to put down the rebellion?

A member of the Board:- If caused by his action. If a rebellion were the result of his action.

Q.- The rebellion which would arise he would not have force enough to suppress. He means he would not have force enough.

The member:- Not have force enough to suppress the rebellion. He means all the villages would join.

Q.- He would not have force enough.

The Member:- He would not have force enough.

Q.- We understand that an attempt was made lastbyear by the unruly mob to release certain gentry and others who were arrested in connection with the change in the establishment of the lottery system in Lienchow ( ).

A.- I was not here at that time.

Q.- You must have heard about this incident.

A.- Yes. The people refused to have a place opened as a gambling place; the people objected to that.

Q.- Did you not hear that this mob that demanded the forcible release of these men succeeded in obtaining such release?

A.- The two men who were detained were wrongly detained.

Q.- They were released?

A.- They were released. As soon as they were released they dispersed. They were not particularly bad men. The men who knew about this had been cashiered by the Viceroy. In my opinion the two men should not have been detained so all the men of the 24 wards sent men

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here to demand their release. As soon as the release was made the thing was finished.

Q.- Did not they demand the release by making a demonstration in the streets before the yamen?

A.- These people asked to bail them out.

Q.- Did not they do more than ask?

A.- No, nothing serious. They did not touch the yamen. The nymber was very great: very big. Several thousand.

Q.- Were not the authorities obliged at the time to protect the yamen and to resist the attempt of the mob to break in?

A.- No.

Q.- But there was a demonstration made in front of the yamen?

A.- They came to the hall of the yamen.

Q.- If the wish to obtain redress and the release of the prisoners is not the proper course to petition the chief civil officer for the release?

A.- They requested several times and at the last the men were still detained and they came.

Q.- How if it was possible-- If the order of the city had been proper was it possible that such a mob could form and make such a demonstration?

A.- That was last year's affair. I don't know anything about it.

Q.- But still do you not think that such a demonstration shows that the authorities had not a proper control over the people?

A.- It depends upon how the thing was caused. The mistake was made by the official last year. It depends upon how the trouble arises.

Q.- Then if an official in Lienchow makes a mistake and the mob use violence to obtain redress that is not an evidence that public order is not maintained?

A.- Of course order was not maintained in that case.

Q.- For what reason?

A.- It was the cause of the official at the bottom of it.

Q.- If an official takes certain action which is correct and the mob thinks it is wrong and they create a disturbance, then the inference is that they can suppress it?

A.- It is difficult for me to answer.

Q.- Have you a sufficient force to quell a mob?

A.- Enough: suf ficient.

Q.- Any size mob?

A.- Yes, any size except rebels.

Q.- Then the only reason you did not use arms when at the hospitals was because you felt you might have killed some good men?

A.- Yes, killed good people.

Q.- I want an answer "Yes" or "No" to this question, because it admits of it. I don't care which it is. Did you at any time direct the colonel to employ armed force to subdue the mob and prevent burning? Yes or no?

A.- No.

Q.- Alright. Now second. Why did you not direct all good people to retire and inform the mob that armed force would be used?

A.- Because you could not recognise who were bad and who were good

Q.- That is not an answer. Why did you not direct if they remained that they remained on their own responsibility? Why did you not direct all good people to retire and inform the mob that armed force would be used?

A.- At that time the crowd was so great and not like just now. Several thousand.

By the Board.- You know General Wen that mobs have arisen at all times and have been handled. The necessary thing was for me to promulgate the fact that all good people should retire.

By the Member.- I quite agree with you.

A.- The people were so mixed up, the good with the bad.

Q.- The next question. When the specimens were brought out from the hospital and you saw them, why did you not prevent them from being carried about by the procession?

A.- I never saw them.

Q.- Did you or did you not see the specimens when they were brought out from the hospital?

A.- No.

Q.- Did anyone speak to you about the insufficiency of your troops and

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and advise you to send for arms?

A.- No.

Q.- Did you hear such a man speak to any other official?

A.- No.

Q.- Do you know of the existence of an organisation in the city of Lienchow( )? who have agreed to meet on the beating of a gong for the purpose of loot and stealing?

A.- No, never heard of it. As soon as we hear we must lay out hands to arrest.

Q.- Did you ever hear that any of your predecessors reported that the armed force in Lienchow ( ) and vicinity was insufficient for the maintenance of order here to a higher authority?

A,- Never heard of it.

Mrs. JOSEPH GOOKIM, sworn.

Q.- Now Mrs. Gookim, when you were going away from Dr. Machle's house when the buildings were burning and the people were killed - when you were going towards the temple-you went with a Chinaman did you not? Who did you go with and did anybody lead you there?

A.- I could not recognise the Chinaman who led me.

Q.- While you were on your way, did anybody demand money from you? Did they ask you for money?

A.- Asked me for things - my gold things.

Q.- Asked you to give them to them. What did this man who guided you to the temple say to you?

A.- Come, make haste: give me what you have got.

Q.- Did he demand it? Did he insist upon taking it?

A.- Yes, as soon as he came down.

Q.- Came down where?

A.- Came down to the entrance of the cave.

Q.- Would you know this man if you saw him?

A.- Yes.

Q.- Look round and see if you see him.

Witness immediately turned to Au Yeung Kin ( ) who was standing among a dozen or so of boatmen who had just previously been

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been called from their craft.

JOSEPH GOOKIM, resworn and re-examined.

Q.- Did anybody lead you from Dr. Machle's house to the temple which you mentioned in your evidence, on the day of the burning of the buildings and the killing of the missionaries?

A.- Yes, sir.

Q.- Was that person a Chinaman?

A.- Yes.

Q.- What did that man say to you and where was it?

A.- The third time I went back to the cave where there is a hiding place - the third time I returned back these three men including the one here now came right back to the place where we were--

Q.- Please describe briefly what he said to you and where?

A.- I was in front. He told me "Here, now's the time to settle matter". I says "What do you want to settle the matter? We have nothing here. You ought to save us: you brought us here: you must take care of us here instead of demanding money. What do you want?" So finally he says "Alright, give anything you have got". I says "We have got nothing except my wife. She has jewelry and myself a watch - a gold watch and a ring". He says "Never mind, hurry up". I asked my wife to stand forward and took off the bracelet and he took the one as far as I remember on the left hand.

Q.- What else did you give him?

A.- I handed out my watch - the gold watch - : this he took away and went off with the watch and bracelet.

Q.- Did he ask you for these things: that you gave them as a reward or recompense for having led you to the cave?

A.- No, sir.

Q.- What makes you think that?

A.- Because he demanded so.

Q.- Did he mention that you should give him something in payment for his services in bringing you to the cave?

A.- He did not.

Q.- Is this man here the man who demanded your wife's jewelry and money?

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A.- Yes, sir.

Q.- Mr. Gookim, when he demanded money from you and your wife, did he give the reason?

A.- He did not.

Q.- Did you ask him for the reason?

A.- I says "Why, you want to demand that?"

Q.- What was the reply?

A.- There was no reply. He says "Hurry up". Then in a moment the people were coming up the steps.

Q.- Did you see with your own eyes anyone return the cannon that Dr. Machle had taken away - returned to the elders of the village in front of the hospital?

A.- I did. Yes, sir.

Q.- Would you recognise the man who received the cannon?

A.- I do not remember the man who received the cannon. There were three men came near, very near to Dr. Machle. One of them I could.

Q.- Who was asked by Dr. Machle to return the cannon? Did you hear Dr. Machle ask anybody to return the cannon?

A.- I heard Dr. Machle call out. I don't know the name. I could recognise him. He called out "Well, go in and get the cannon".

Q%- Who actually returned the cannon? What was his name?

A.- I don't know his name.

Q.- Would you recognise the man if you saw him?

A.- I think I could.

Q.- Then you actually saw the cannon returned?

A.- Yes, sir. I am positive.

Q.- Did you see where the cannon were taken to after they were returned?

A.- Taken to where, I don't know. There were three men there: the first man took the cannon and then handed it to one of the--The three men stood by me where I am. He took the cannon back to somewhere round--it is the female hospital there.

Q.- What remark did Dr. Machle make when the cannon were handed back? Did he say anything to the old men?

A.- Yes, there was a remark made.

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Q.- What was it?

A.- "Here are your cannon" so the man took the cannon.

Q.- Any more remarks?

A.- That is all I could remember.

Q.- Did Dr. Machle hand the cannon personally or through somebody?

A.- Through somebody, not personally. He called somebody "Come and get them".

Q.- Where did you see the cannon returned - inside the compound or outside?

A.- Just right inside the men's hospital.

Dr. E. C. MACHLE was recalled and examined by the Chinese representative on the Board.

Q.- Did you make any remark to the old men when you saw the cannon returned to them? by your order through Mr. Li?

A.- Well, I know that just when the man told me that the shed was going to be taken down after they had their feast I said "That is alright then", and I told this man - I won't mention his name - the gentlemen will know - to go in and get the cannon, and while he was getting the cannon I said "It is alright, it is alright: I will give you back these things".

Q.- As you were handing the cannon back: as the man was handing the cannon back?

A.- I don't really remember whether I did or not. I don't remember whether I made any remark or---

Q.- Were the cannon returned inside the gate or outside the gate?

A.- Outside the gates.

Q.- Women's or men's hospital?

A.- The men's hospital, just outside the gate.

SHIU LAI SHAN ( ), sworn.

Q.- Your age?

A.- 46.

Q.- What is your occupation?

A.- Schoolmaster.

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Q.- Schoolmaster where?

A.- Ho Chun ( ).

Q.- Are you a Christian?

A.- I have be en a Christian for 10 years.

Q.- Belonging to what church?

A.- The Protestant Church.

Q.- Have you always lived during the past 10 years in Ho Chun( )

A.- The first 5 years I was in Choy Un Pa ( ), but during the last 5 years I have been at Ho Chun ( ).

Q.- Do you know most of the people in the village where you live?

A.- I don't know many.

Q.- Do you know many people in the other villages in the vicinity of the hospitals?

A.- Many know me: I only know a few.

Q.- Are the people in the villages in the vicinity of the hospitals generally good people?

A.- Mostly good people.

Q.- Is it generally known that there are some bad characters among the people?

A.- Yes, some bad characters.

Q.- What do you consider the cause of the burning of the hospitals

A.- I do not know the cause.

Q.- What is the feeling among the people of the villages in the vicinity of the hospitals towards Dr. Machle and the missionaries?

A.- A great many like them and some dislike them.

Q.- For what reason?

A.- A great many like Dr. Machle because they like him: some dislike him because they do not know him.

Q.- They dislike him because they do not know him?

A.- Yes.

Q.- Do you know me?

A.- No.

Q.- Then you dislike me?

A.- I know you now.

Q.- Do you mean that people dislike others because they have no acquaintance with them or do you mean they did not like Dr. Machle

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because they did not know what kind of a man he was?

A.- Everybody knows Dr. Machle. Many of my acquaintances have intercourse with him.

Witness was told not to be afraid to give testimony and that nobody would betray him.

Q.- What do you think was the cause of this trouble?

A.- I heard that the trouble was in connection with the lottery affair. It did not lead to any consequence and the existence of the Triad Society led to this.

Q.- Please repeat your answer.

A.- At first Dr. Machle was generally liked and he had a good many converts. People had been baptised by him and many good, kind actions had been extended by Dr. Machle to the people. This affair so suddenly happened: was quite unexpected. Last year about this lottery trouble. People burnt down houses and went to the yamen and created a disturbance. Afterwards no arrests were made and nothing happened. During this last year or so it is reported that there are Triad Society men here and last year there were a great number of false Roman Catholic converts. On that day, the 1st day of the 10th moon, I was in the women's hospital. I saw with my own eyes an old man and I heard him speaking to the young men belonging to Choy Un Pa (   ) saying "Don't make trouble". That Dr. Machle is a good man. "There is no more trouble". The three men who I know belong to Choy Un Pa (   ) are named Leung Ah Kun; another Lau Ah Kow (   ) the son of Tak Fun (   ). The third one is called Lau Sam Hing (   ). Lau Ah Kow (   ) and Lau Sam Hing (   ) were brothers. They refused to listen to the old men. They were beating their breasts. They said "If so, it is no use doing any business in the world. It is no use to live".

Q.- If we don't make trouble we are done. We cannot get along. Did they mean that if they did not make trouble they could not get along?

A.- At first they were afraid.

Q.- Who were afraid?

A.- Those three.

Q.- The old men or the young men?

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A.- The three old men and many others.

Q.- Were afraid?

A.- Were afraid that Dr. Machle would dis cover their mistake and report to the officials. Therefore they refused to listen to that old man and they went and committed assault on Dr. Machle.

Q.- Did the old men say to the young men "If so there is no use living or dead or did the young men say it to the old men?

A.- The young men said it to the old men. The old men said there is no trouble. Then for a considerable time there was no trouble. I don't know anything after.

Q.- Did you see or did you hear Dr. Machle returned the 3 small cannon to the people?

A.- I did not see but I heard from the old men that the cannon had been returned.

Q.- When did you hear that?

A.- On that same day.

Q.- Before the buildings were burnt?

A.- Before the buildings were on fire.

Q.- Did you hear it from more than one man?

A.- Only one old man.

Q.- Will you please explain to us a little more clearly with regard to the Triad Society: what the Triad Society had to do with the burning.

A.- The Triad Society are all bad characters of Lienchow ( ). No matter whenever there is a great noise they collect together. I heard people say that the Triad Society people have secret signs. They put up their hands and that means that thay must go forward and this way it means not to go forward. Their intention was to make money with an intention to create trouble. Once a disturbance is made they have an opportunity to make money.

Q.- Have they ever made disturbances before?

A.- At some village up the river here there had been trouble.

Q.- Do you think that the villages are responsible for the burning of these buildings or the Triad Society?

A.- All had a share. Some of the Triad Society and some of the villagers.

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Q.- How do you know there were any of the Triad Society there?

A.- I heard over our way from the Triad Society people. There are Triad Society people in all places.

Q.- Are there Triad Society men in the villages?

A.- Yes, some.

Q.- Do you think it was generally known among the worshippers over there that the cannon were returned? Do you think the people knew it?

A.- Everyone knew because they must have talked to each other. I was standing there.

Q.- Do you think that the others who were not standing there knew of it?

A.- All those in the temple. They were walking about in the temple: they must have known.

Q.- Why did they go in to get the cannon?

A.- There was no trouble.

By Taotai Wen.- You said just now that many people in Choy Un Pa ( ) knew you and you knew a few. You have been there 5 years What about the character of the few you know?

A.- Salt smugglers.

Q.- What is the character of the people you know?

A.- Bad characters. Those whom I know are bad characters.

Q.- Can you mention the names of some of these bad characters? Don't be afraid.

A.- Leung Ah Kam ( ), Lao Tak Fun ( ), Lao Ah Kao ( ), Lao Sam Hing ( ), Shiu Ut Yeung ( ) Tang Lao Chat ( ) and Tang Yeung Tak ( ).

Q.- You must feel sure before you say.

A.- Tang Ah Chue ( ).

Witness was here cautioned about speaking the truth.

By Taotai Wen:- During your 5 years residence in Choy Un Pa ( ) how often do you come in contact with these people? Do you talk much to them?

A.- No.

Q.- How often do you meet these people?

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A.- Every now and then.

Q.- Did they tell you about their aims, their purposes and so on: what they were going to do and what they were doing?

A.- No.

Q.- You told us just now that there were amny Triad Society men here. Who told you?

A.- I only heard people say so.

Q.- You told that these Triad Society men frequently made trouble.. Relate some of the troubles they made. What else besides the lottery trouble and the Tung Pei Kok ( )?

A.- I never heard of any besides.

Q.- You told us there were many people who became false converts last year. Do you know any?

A.- I know some.

Q.- You mean you know some of these false Catholics by name and personally and by face?

A.- Those who are residents of Ho Chun ( ) I know them by name.

Q.- Tell us some of them.

A.- Liu Sam Tin ( ), Liu Sam Tso ( ), Liu Fung Kau ( ), Liu Ah King ( ). I don't know the others.

Q.- How do you know they are?

A.- They told me personally.

Q.- Where are these men now?

A.- Ho Chun ( ).

By Taotai Wen.- You told us just now that you happened to be at the hospital on the day of the trouble. You were standing outside. You saw one man explaining to some young men about the return of the cannon. When the old man was explaining this to the young men, did the old men show the cannon to the young men?

A.- No. I did not see it.

Q.- Where is Tung Pei Kok ( )?

A.- I have not been there. It is up that way.

Q.- Was that trouble serious? What sort of trouble was it?

A.- Plundering shops.

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Q.- Do you know the names of the elders that w ere present before the burning of the buildings and who received the cannon back?

A.- I do not know their names.

By Taotai Wen.- You told us that the secret Society men when they put their hands that way mean "go" and that way mean "come". Who told you? How do you know it?

A.- I was told.

Q.- How long did you stop outside the hospital during that day?

A.- About half an hour.

Q.- What else did you see besides what you have told us? What cries did you hear and so on?

A.- I did not hear any. Afterwards I went out.

WONG KAM PIU ( ), sworn.

Q.- Your age?

A.- 41.

Q.- What is your occupation?

A.- I am a watch repairer.

Q.- Where is your shop?

A.- In Lienchow ( ) city.

Q.- Where do you live?

A.- In the ole city in Lienchow ( ).

Q.- How long have you been here?

A.- For three generations.

Q.- How many years past?

A.- I was born here.

Q.- You have lived here all your life?

A.- All my life.

Q.- Where were you on the 1st day of the 10th moon?

A.- I was in the shop.

Q.- All day?

A.- Yes.

Q.- Have you heard a great many people talk about this affair?

A.- Yes.

Q.- What do you think was the cause of the trouble?

A.- Many people brought watches to my shop to be repaired and they told me it was the intention to make fortunes. The people were encouraged on account of last year's Po Pui (   ) lottery trouble and no arrests were made and also by the false converts. This is not my own manufacture.

Q.- Tell us what you heard.

A.- Some people said that perhaps it might have been caused by the taking of the cannon and some said perhaps not. Many people said "Certainly not on account of the taking of the cannon, because the cannon had been returned and there was no more about it".

Q.-, What is the general opinion?

A.- All said on account of the Triad Society's intention.

Q.- To make fortunes and on account of there being so many false converts?

A.- Because the officials did not punish those men there they were encouraged.

Q.- The men who were arrested?

A.- They did not make any arrest. Those men who made trouble in connection with the lottery they did not even arrest them. Therefore they did not fear the officials.

Q.- What reason did the people give for the failure of the authorities to arrest the people?

A.- The officials were powerless; they have no power.

Q.- Why have they no power?

A.- I don't know, I only heard of it . People did not fear the officials.

By Taotai Wen.- You told us just now that your customers when they took the watches to your shop to be repaired they told you that the cause of the trouble was not on account of the taking of the cannon, but on account of the society men. Can you give the names of those who told you?

A.- I cannot tell you.

Q.- (By Taotai Wen).- You must have a book. Suppose I took a watch to your shop you must enter my name. Give some of them.

A.- I don't know their names. I don't know where they live and I

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I don't know where they are.

Q.- One or two. Suppose I took a watch to your shop to be repaired, you must enter in a book thatbthis watch belongs to me and how many days later I should call at your shop again to get the watch

A.- I give it back to the same man who comes to me.

Q.- Do you know that two elders of the people who made last year's trouble were arrested?

A.- I do not.

The Board adjoutned until the 27th November.

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EIGHTH SITTING, Monday, 27th November 1905.

WANG CHAU LIN ( ) declared.

Q.- Your age?

A.- 58.

Q.- What is your rank?

A.- Major.

Q. - Of the regular army?

A.- Of the local soldiers.

Q.- That is a major of the local guard?

A.- Yes.

Q.- Not the Imperial Chinese troops?

The Chinese representative.- It is very difficult to investigate. the local army. The regular army is only in Canton.

Q.- Will you please describe to us the organisation of the army that you belong to?

A.- (By Chinese representative): The army in each province is divided in this way. The San Kwan ( ) troops is the Viceroy's army, then there are the Sheung Pi ( ) army, and the Chuk Pi ( ) and then the Luk Ying ( ) troops and then the Chun Yung ( ) He is over the Luk Ying ( ) and Chun Yung ( ) here.

Q.- They correspond to troops raised in the immediate vicinity?

A.- Yes, yes.

Q.- In other words they most nearly correspond to what we mean by militia?

A Member.- With this difference. He can be sent all over the province

The Chinese Member. Only in this province: no other province.

Q.- (To witness): Who pays you? The provincial government or the municipal government?

A.- The Government.

Q.- The provincial government or the government of Pekin.

A.- The provincial treasury.

Q.- Does the provincial government also pay the soldiers?

A.- Also.

Q.- Have you control over the police here?

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A.- Assist the colonel in controlling the police.

Q.- How many police are there in the city of Lienchow(   )?

A.- About 120 altogether including the police.

Q.- What is the distinction between the police and the soldiers you have mentioned?

A.- The difference is this. The police who are so-called, are younger and stronger. The weak and feeble from the old troops were dismissed by order of the Viceroy.

Q.- I want to get the distinction between the police proper--the policemen in the city streets-- and this army you speak of, or are they one and the same?

A.- The same duty.

Q.- The same police?

A.- The same police.

Q.- They are all police and no soldiers, and all soldiers and no police.

A Member.- They are one and the same.

A.- Yes.

Q.- Are the soldiers in the guard boats under the same establishment? Can they be changed? A man that is doing police duty can he be put on a guard boat and a guard boat man put on police duty?

A.- Yes, mixed up.

Q.- To whom is the commanding officer of the local guard subject?

A.- The colonel.

Q.- In other words the local guard body here is subject to the orders of the colonel?

A.- Yes.

Q.- Will you relate to us what you saw and what you heard and what you did on the 1st, day of the 10th moon?

A.- A little after 8 o'clock by order of the colonel I went over to Choy Un Pa (   )

Q.- With the colonel?

A.- The colonel was a little ahead because he went to the guard boat first to look after Dr. Chesnut. I did not call at the guard boat but went straightahead to the scene of the trouble.

Q.- So that he arrived there first?

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A.- I arrived a little ahead of the colonel. I exhorted the people not to create trouble. They said in reply that Dr. Machle had taken 3 of their cannon and then the colonel along with me requested the people again not to make trouble. "We would go together to see Dr. Machle and ask him to return them to you". And then the people replied. "If you ask Dr. Machle to return the cannon to us we will desist from making trouble". Then the colonel,myself and the chief of police went up to Dr. Machle's house and saw him there. Dr.Machle said "I have returned them alright", and I said "But they say the cannon have not been returned". Then after that the sub-prefect also arrived and we went down and told the people that Dr. Machle has returned them to you. The people said "No, he has not returned them" Then when I went down there the noise was very great and the people showed me two specimens of infants. They made a great noise about these two infants and they set fire to the hospital and would not listen to our exhortation. After the hospital was set on fire Mr. Gookim rused out of the hospital. The people hit him and I myself rescued him and sent my guard soldiers to escort him up. We saw that it was hopeless to attempt to extinguish the fire and so we went up to try to escort Dr. Machle into the city. Dr. Machle said " Very well,anywhere you direct me I will go". Then Dr. Machle entered the house again and at that time I thought he was changing his clothing or getting something. While the fire was burning down there at that time the people rushed up from all directions and when I enquired about Dr. Machle's whereabouts I was told that several tens of Christian converts had gone away with him. I noticed the house on fire and I went upstairs and looked if there were any foreigners left behind. Then the colonel and myself said "What shall we do" and the people said they had gone in the direction of Sam Kong Road ( ) and we went on horseback in search of them and we proceeded as far as the river side at Yuen Chun ( ) and we met people coming from the direction of Sam Kong ( ) and we enquired of them "Have you seen foreigners going in the direction of Sam Kong ( )". They said "No, we have not seen any". Then we turned back and we were told that the foreigners had gone to Lo Chih Tsui ( ) and there they crossed the river and

entered the city, and then we chased back to the city. We asked the prefect "Have the foreigners come to the city" and the prefect said "No" I asked " Where have they gone"? Afterwards a report came thatt the foreigners had gone to Lung Tam ( ) temple. Then myself the colonel and others made haste to repair to the place. On our arrival at the front of the temple we noticed 5 dead bodies in the river. There were several hundreds of people assembled in the temple and they said that two more foreigners are still alive inside the cave. Then myself, the colonel and others exhorted the people to disperse. After repeated exhortation we made them go as far as out of the first door of the cave. That circular door. We had them all driven out. When the people had all come out of the apartment there then the colonel kept guard at the entrance to the cave. Then I went down to the cave together with the chief of police in search of these two survivors. I called out "Dr. Machle please come out" and Dr. Machle dared not reply. In the cave Dr. Machle noticed these stripes on my sleeve and perhaps he thought I was an officer and then he came out I noticed that he was wet through and he said "I feel cold". I took off a woollen coat from my person and handed it to Dr. Machle to change, and then I borrowed a pair of trousers from the monk there also for him. After I came up and the mob were driven away the colonel brought some refreshments-pudding. Then afterwards when Miss Pattersen knew that Dr. Machle had come up she also came out from the cave. They came out and I said to the people "You have already killed so many why don't you pay due respect to us and go away. The other two have gone to Sam Kong ( ). Then we recommenced to look after the dead bodies and put them in the boat and examined them. I sent for a boat from Lienchow ( ) to put all the dead bodies on board. A small guard boat belonging to the colonel for policing purposes was used to escort Dr. Machle and Miss Patterson. The colonel, the sub-prefect and myself were also on board that guard boat escorting and on shore on this side the soldiers were escorting. When we got to the west gate it was the second watch and we escorted them to the sub-prefect's yamen. That is the state of affairs on that day, as I knew of.

Q.- Major, did you not think that pursuation and exhortation was

hopeless after you had explained to the mob about the cannon being returned and that you would fixed up the matter?

A.- I felt I would not be successful because they all mad and excited.

Q.- That it was hopeless-- that exhortation was useless?

A.- It was of no use.

Q.- Why then if you realized that specific means would accomplish nothing did you not adopt forcible measures such as sending for arms wrenching the spears out of the mob's hands using clubs or using your fists or using some other means than peacable means?

A.- The officials when they go to restrain the people do not as a rule take with them weapons or arms and previously it has always been the case that as soon as the officials arrive and exhort themt they desist.

Q.- That may have been the custom hitherto in your experience but is it not the custom when these means fail to use other means?

A.- You say "Why did I not fire: why did I not use arms" We did not take weapons with us. It has been the custom hitherto when officials go to restrain they don't use arms. At that time foreigners were in the house and we must look after the lives of the foreigners

Q.- All the more reason why you should have used force. Why did you not adopt some other measures? It is no use going on exhorting when you find that it fails.

A.- We did not take arms.

Q.- We knew you did not bring arms. We know that: we understand that and we also knew it is not the custom to stop these things with these things.

A.- Our object was this. Seeing that the hospital was on fire we knew that the foreigners were up in their house of residence so our object was to protect their lives and not to see to the fire.

Q.- How can you prevent the mob killing the foreigners when you must have known that that was their intention. When you cannot prevent burning by exhortation how can you do that?

A.- At that time there were more than 1000 or 2000 people in the grounds and amongst them there were a great number of good men and even if we had had fire arms with us we could not fire at random.

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The foreigners were up above and we had to go to protect their lives.

Q.- Fire at random! You did not have any guns to fire at random. We knew your object in not taking arms at first. We understand why you did not take arms. You have explained that. We know now that you did not take arms. I have asked the question why your men that you had there - 30 men- did not use their hands and their fists and try and wrench a few spears out of the mob's hands and use them or some other things?

A.- The mob had no weapons with them: they only used stones.

Q.- We understand from several witnesses that some men did have spears and other weapons. It is not necessary to have spears, but why did you not use some force? They used some other means. They used stones,rocks, and clubs and some other force.

A.- If our men had fought with them how could we have saved the missionaries and Mr. and Mrs. Geekim?

Q.- How did you expect to save the missionaries -- by pursuasion?

A.- We intended to have Dr. Machle and his party to come over to the city for safety.

Q.- How did you imagine that you could have accomplished that when you failed to pursuade the people from burning the hospital?

A.- Beside the strength we had up there we had in addition the guard boats to assist and the soldiers and the sub-prefect's sedan chairs and so on and his runners to assist.

Q.- Assist in what?

A.- In bringing them over to the city. Already to assist in bringing them over.

Q.- Do you think you could have carried the missionaries through that mob when you failed to prevent the people from burning the buildings?

A.- If they had followed the officials coming over surely they would not have had their lives lost. Certainly they would not have been killed.

Q.- Why did you not follow the missionaries up immediately? Why did you not stick by the missionaries if you were so anxious for their lives?

A.- At first it was on account of the cannon that we had to go

down and reason with the people and the discovery of the infants led to this trouble.

Q.- If you were so intent on saving the missionaries and had given up all hope of saving the buildings why did you leave the missionaries?

A.- Afterwards I went to Dr. Machle's and we did not see Dr.Machle there and we stood there.

Q.- Why did you not stay with them and order one of your soldiers to keep you advised at all times of their whereabouts?

A.- Dr. Machle told me to protect his residence and then we divided our soldiers to keep guard at the two gates at the front. We did that.

Q.- The two front gates and leave nobody with the missionaries?

A.- He went into the house and we kept guard at these two gates.

Q.- When they ran away why did not some of the military officers or the soldiers follow them?

A.- Thinking that he was coming to us

Q.- When they did not come out why did you not go after them and find out where they were?

A.- We did look for them but they were gone.

Q.- Therefore you lost sight of them?

A.- Yes we lost sight of them.

Q.- Did you not think at that time after they had burnt down the buildings and had talk about killing,and people appearing on the scene with spears, that it was enough provocation for you to obtain arms?

A.- Besides we had no time to fetch arms

Q.- Send for arms or fetch arms?

A.- Even if we fetched arms we had no time to do it because we had to run after the Europeans. At the same time we did not see any weapons used by the mob except stones and pieces of wood.

Q.- You don't consider then that arms are necessary for the protection of property if the people start to burn it and you cannot prevent them from doing it by pursuasion?

A.- As a rule anywhere all over the province when we go to restrain people from doing anything like that--

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Q.- You have repeated yourself: you have told us that several times. We understand that perfectly now. We want direct answers to questions because it saves time. I want to know this.Do you not consider that you had sufficient cause and provocation and reason to send for arms or to use force of some kind after you first arrived on the scene and saw the buildings burn: the people crying "Kill, kill", and stones being thrown and property destroyed?

A.- At that time we heard that the foreigners went away through the back gate and we had to run after them.

Q.- That is not an answer to my question. (To the interpreter):- Ask it again.

A.- There were several thousands of people and amongst them were good men and we could not fire indiscreminately. If we did fire at them indiscriminately then a general rebellion would come to pass. The 24 wards.

Q.- Then you consider the soldiers and officers present was too small a force to disperse such a large mob?

A.- We have got 30. It is not too small in number? In other times we even employ a smaller number for the purpose.

Q.- Then the force that you had at your command was large enough to disperse the mob and you did not disperse the mob what is the natural conclusion?

A.- There were so many good men among the crowd and even if we had firearms with us we could not make use of them. There were so many good men looking on.

Q.- Then although the force you had was large enough you did not accomplish it?

A.- If the mob had used fire-arms then of course we would have been desperate.

Q.- You would have been desperate. What would you have done if you had been desperate. What would you have done if the mob had had fire arms?

A.- We had no other alternative except to die in desperation.

Q.- Why did you not die in desperation this time? You are an army officer and you had soldiers who are supposed to die in protecting life and property.

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A.- Because they--

Q.- Who are they?

A.- The people. Because the people did not fire at us with arms.

Q.- (To the interpreter): Put this question absolutely literally and very clearly. (To witness): Does not the right that military men have of bearing arms include the duty of using them when absolutely necessary to protect life and property pacific means having failed?

A.- We did not carry arms with us.

Q.- That question must be put again. It is a question that can be answered by "Yes" or "No".

A Member.- Pacific means having failed is it not the duty of military officers and soldiers to use arms?

A.- It was their right, but they did not carry arms because on that day they were not all bad characters.

Q.- They failed with the soldiers and officers, they had to suppress the mob by exhortation. How many soldiers do you think would have been necessary to carry the mob by exhortation--peaceable means

A.- No matter how many because they were mad and furious.

Q.- Then the only way to have surpressed it would have been by use of force.

A.- There were several thousand good men. It was impossible to fire.

Q.- How many men would have been enough to use force and still suppress a rebellion of the people?

A.- If they rebel never matter how few soldiers, we must fire. It is a different thing.

Q.- You fire at good men and bad men in a rebellion.

A.- If a rebellion they must be bad men: all bad men must be killed.

Q.- When the mob declines to listen to the exhortation of the authorities to disperse does not that constitute rebellion to lawful authority?

A.- It cannot be regarded as general rebellion.

Q.- Do you think that those men were good after you exhorted them to stop?

A.- We could not regard them as bad men: besides that we had to

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go up the hill to protect the lives of the foreigners.

Q.- In your opinion as a military officer if a like mob existed now would the soldiers that are here present have been able to quell it by the use of force without causing a rebellion among the inhabitants of Lienchow ( )?

A.- We can suppress if such a thing happened today because hitherto we used even less force in restraining people from such trouble.

Q.- I mean with the troops that have been brought up by Commander Shui--( ) all the foreign drilled troops, all the troops that have been brought here.

A.- Yes.

Q.- Then if you had had the proper drilled troops here you could have suppressed it?

A.- They would rebel just the same.

Q.- Then there is in this district to-day a condition of affairs- the bad element is so strong that the resistence by the authorities of overt acts and attacks on life and property cannot be suppressed by force?

A.- Hitherto the people of Lienchow ( ) have been very peaceful and law abiding.

Q.- What do you mean by hitherto?

A.- No cases of plunder or robbery.

Q. No cases of mob violence have occurred hitherto?

A.- I have not been here very long. I cannot say.

Q.- How do you know that the people have been peaceful hitherto?

A.- Looking up records and seeing very few cases of burglary of force.

Q.- Will you please answer my question again? Then there is in this district to-day a condition of affairs - the bad element is so strong that the resistence by the authorities of overt acts and attacks on life and property cannot be suppressed by force?

A.- Formerly the people had never been so bad. On that particular day it was on account of the missionary trouble that they all became mad on the spur of the moment.

Q.- Then it resolves itself down to this. That on that particular

occasion you were unable to afford protection to life and property?

A.- On that particular day I was unable to save.

Q.- Life and property?

A.- Could not save the property.

Q.- Life and property?

A.- With regard to the lives, if they had not run away they could have been saved.

Q.- Alright. On that particular day you were unable to preserve property and if the missionaries had not run away from you you could have saved life. That is what it amounts to.

A.- Yes.

Q.- We draw the conclusion from the testimony given that when all the people rise up, good and bad, and determine upon a course of action that the local authorities, civil and military, are unable to prevent them from carrying out their purpose?

A.- The only thing we can do is to fight.

Q.- Why did you not fight on that day?

A.- Because there were good and bad people that day. They were all mad that day.

Q.- Then it was the exact occasion.

A.- They were all furious, mad, angry. The foreigners were still up the hill.

Q.- Do you think if your 30 men had appeared on the scene armed without shooting, without firing a shot, with bayonets fixed the people would not have run. You need not exactly kill them.

A.- They were all angered in a sudden. No matter what we did on account of the taking of the cannon we would not have been able to stop them.

Q.- You were too few to do it: you did not have enough men to do it.

A.- They were all mad that--

Q.- If you had had enough men with fixed baonets?

A.- We had sufficient force.

Q.- Why did you not do it then?

A.- Because there were so many good men amongst them. If we did fire---

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Q.- I did not ask you whether you were going to fire. With the 30 men you had if they had appeared on the scene with arms and fixed bayonets would not the good men have run away and you have been able to overcome the bad men? If you had had a larger force with fixed bayonets would they have done it?

A.- Even with a large force we could not succeed.

Q.- How did you go from the city to Lung Tam ( ) temple?

A.- On horseback.

Q.- Did your troops carry arms?

A.- Yes.

Q.- How soon after the massacre on the 1st day of the 10th moon was the first arrest made?

A.- I was in Canton, I cannot tell. I escorted Dr. Machle to Canton.

Q.- How many people are there in this district? What is the population of Lienchow ( ) and vicinity?

A.- I have been here only a short time and I cannot tell myself. It is the civil officer's business and not mine.

Q.- Did you see the bodies when they were being taken in the boats down the river?

A.- Yes, I did.

Q.- Five bodies?

A.- Yes.

Q.- Could you distinguish Mrs.Peale and Mr.Peale?

A.- I did not know them.

Q.- Were they mutilated?

A.- No.

Q.- Not mutilated at all? Not any cuts in he body at all?

A.- The sub-prefect will be able to tell you the wounds. He examined them. I spent most of the day in the cave.

Q.- Were they naked or very nearly naked?

A.- Very little clothing left.

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WEI EN TSUNG (   ) declared.

Q.- Your age?

A.- 31.

Q.- What is your position?

A.- Chief of police.

Q.- How long have you been here in that capacity?

A.- Since the 9th moon last year.

Q.- You occupy that position at the present time?

A.- Yes.

Q.- Were you at the Lung Tam (   ) temple?

A.- Yes.

Q.- Before the colonel arrived or afterwards?

A.- We went together.

Q.- Did you notice the bad characters there doing anything?

A.- I did not see them doing anything because they were looking for Dr. Machle in the temple.

Q.- The temple or cave?

A.- At the entrance.

Q.- Did you make any arrests while you were there?

A.- Not at the same time.There were too many of them.

Q.- Did you recognize the bad characters?

A.- No.

Q.- Why did you not make any arrests?

A.- There were so many there that I did not know which one to Arrest.

Q.- You say that you saw men looking for Dr. Machle did not you know that they should be arrested?

A.- At the time I was driving people out of the temple and keeping guard at the entrance of the cave.

Q.- With the force you had could you have driven them out and arrested them at the same time?

A.- They could block up the place and I could not do it.

Q.- Then it was impossible for you to arrest anybody?

A.- Impossible that day.

Q.- Why was it impossible?

A.- Too many. Which one shall I arrest?

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Q.- You have just said that you saw a number looking for Dr.Machle Why did you not arrest these men?

A.- The temple was full of people and some were at the entrance of the cave.

Q?- Why could you not have arrested those few?

A.- There were not only a few there were a lot.

Q.- Why did you not arrest one of them?

A.- Because we had to drive them out and had to save Dr. Machle's life and Miss Patterson's life: that was our first object.

Q.- If you were busy doing that had you no men to make arrests?

A.- Our men had to search for Dr. Machle.

Q.- Then there were not enough men, soldiers and officers there that day?

A.- On that particular day no matter how many men we could not make any arrest

Q.- Then you had not enough men to make arrests?

A.- If we made any arrests that day it would lead to a general rebellion. They were all furious with madness.

Q.- You took arms over there that day and the presence of the armed force had no effect?

A.- We could not fire because soldiers, and good and bad characters were all mixed up.

Q.- What did you take the arms there at all for?

A.- If they insisted upon getting at Dr. Machle than of course we would have fired.

Q.- Why did you not make arrests out there and and if the mob resisted then used your arms?

A.- Because we had to act according to the order of the colonel.

Q.- Then the colonel did not give any orders to arrest?

A.- The colonel never gave the order to arrest. Therefore we could not make the arrests.

Q.- Have not you as chief of police got the authority to fire and use force if anyone resists arrest? Is it not a crime in China to resist arrest?

A.- If anyone offered resistence he is liable to be shot.

Q.- How could they offer resistence when you did not do anything:

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never tried to make any arrest?

A.- At that time we did not know who was who and so we did not know which one to arrest.

Q.- You are contradicting yourself.

The Chinese Member.

A.- He said you could not know which one to arrest.

Q.- You have contradicted yourself. You said in your evidence that you saw people looking for Dr. Machle. That constitutes in this case a crime. They were looking for him to kill him. They could have had no other purpose. Now you say you did not know who to arrest. Please explain that.

A.- It was a general row. Not only a few.

Q.- How could there be any good people amongst them?

A.- They were not all bad characters: there were some good.

Q.- How many bodies did you recognize?

A.- Mrs. Machle, and Dr. Chesnut. I used to see these two.Dr.Machle's duaghter too.

Q.- And the other bodies?

A.- The others I don't know.

Q.- How many others?

A.- I saw 5 when I came out.

Q.- Three, you have identified.

A.- I could not identify the other two.

Q.- Describe the condition of the bodies as far as you remember.

A.- I did not examine them, the sub-prefect examined them.

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CHWANG CHUNG YING (　　　　) declared.

Q.- Your age?

A.- 54.

Q.- What is your position in the city of Lienchow (　　　　)?

A.- Deputy magistrate.

Q.- How long have you occupied that position here?

A.- 5 years.

Q.- How long have you lived in Lienchow (　　　　)?

A.- 5 years.

Q.- Are the people of Lienchow (　　　　) orderly or otherwise?

A.- Orderly.

Q.- Have they been so for the last 2 years?

A.- There was some trouble last year about this lottery affair.

Q.- And then they became unruly?

A.- No. The trouble that existed last year was on account of their opposition to having gambling started in Lienchow (　　　　). If no such steps as opening the lottery took place there would have been no trouble at all last year.

Q.- These people who opposed the opening of the lottery shop were the good or the bad element?

A.- The good people opposed the gambling.

Q.- Why sheud the good people opposed it or have anything to do with it?

A.- Fantan gambling had exited already,so they did not want the Po Pui (　　　　) added to it. The people were poor and they did not want another form of gambling.

Q.- Was the new form of gambling established?

A.- No.

Q.- Was not the new form of gambling ordered by the authorities?

A.- The order was received from Canton to have the lottery opened.

Q.- How is it they could not enforce that order?

A.- Owing to the unwillingness on the part of the people. The taxation on the people would draw their resources so thet the people would become porer and poorer.

Q.- Did not the bad element want it?

A.- They did not because it is not good for them. It does not

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benefit them.

Q.- Who wanted it established?

A.- The authorities.

Q.- If the bad people did not want it they protested too besides the good people?

A.- Yes,certainly the bad and the good.

Q.- Did the fantan people oppose?

A.- No, because each people have their own line.

Q.- Did the people who opposed it include the fantan people?

A.- I don't know.

Q.- Was there not a demonstration last year to demand the release of certain people arrested?

A.- No. There were several thousand men who came to petition for the release of men arrested, and they came not only from the city but from the surrounding villages and from everywhere.

Q.- Why did they want to release these people?

A.- The men who were arrested were arrested on a charge of embezzling clan money and should not have been detained. They simply came to beg.

Q.- Their arrest had nothing to do with the establishment of a gambling institution?

A.- No, nothing.

Q?- Did they not pull down a lottery shop?

A.- Partially destroyed one.

Q.- Was there a lottery shop established by the government under order from Canton?

A.- The farmer from Canton had got a right to come here.

Q.- If that lottery shop was legally established why did not the autherities prevent them from pulling it down?

A.- We did not allow them. That is the reason why 2 men are still in prison in Canton.

Q.- Why did not the autherities prevent the mob from pulling down the lottery shop?

A.- The colenel went out and gave orders.

Q.- He was unable to prevent them from pulling it down.

A.- Otherwise the whole shop would have been pulled down

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Q.- Why did he not prevent them from pulling down hat they did?

A.- Because the officials did not know that then. As soon as the officials knew that they were doing it they went out at once.

Q.- Did the officials have the shop re-erected?

A.- Restored afterwards.

Q.- Then the government's intention to institute this new form of gambling was thwarted by the will of the people?

A.- Yes, it was given up because of the unwillingness on the part of the people.

Q.- Did this controversy over the lottery of last year have any bearing whatever upon the events of the 1st day of the 10th moon this year?

A.- No.

Q.- Was there anyone punished for the disturbances last year?

A.- They are still in prison in Canton, these two offenders.

Q.- Because they opposed the establishment of the lottery?

A.- Because they ought not legally to make an objection, so they were arrested.

Q.- Have you heard of any disturbance in Tung Pei Kok( )?

A.- I have not heard of any.

Q.- Where is Tung Pei Kok ( )?

A.- About 60 li ( ) to the north of Lienchow ( ) city

Q.- Your duties are in the city of Lienchow ( ) alone are they not?

A.- Yes, in the city alone.

Q.- Where did the mob present themselves to petition for the release of the two men who were arrested?

A.- The sub-prefect's yamen.

Q.- You state that these men were arrested because they were charged with emblezzling some clan funds. Did the mob obtain the release of these men?

A.- Not a mob. Two men were released because the officials had wrongly detained them.

Q.- We understand there was a great crowd of men who appeared before the yamen. How many men were there?

A.- In the petition there are over 100 petitionars. They entered

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the yamen. Including those who went to look on. More than a thousand

Q.- Is that the proper way to petition the yamen?

A.- I think it is proper. If the people below would not explain to the officials, the officials would not know that the officials were wrong.

Q.- Why did you release the men?

A.- Becuase they should not have been arrested and detained.

Q.- Do you know anything about the Triad Society ( ) in Lienchow ( )?

A.- As far as I have known I have not known any. We have not found any by investigation. We always investigate.

Q.- Do you know of the existence of such a society?

A.- My speciality is to look after the gaol. A gaol warden. I don't do anything unless I receive an order from the sub-prefect.

Q.- Did not Lei Ka Chuk ( ) find a number of members of the Triad Society ( ) some years ago?

A.- Lei Ka Chuk ( ) had just left.

Q.- That is not the question. I asked if he did not discover a number of members of the Triad Society ( ) in Lienchow ( )

A.- I don't know.

Q.- Have you never made any statement to the effect that he had discovered a number of members of the Triad Society ( )?

A.- No, never.

Q.- Do you know that the people of Choy Un Pa ( ) had arranged beforehand to make the recent trouble?

A.- No, I don't.

Q.- What is the general talk in the city in regard to the causes of the trouble?

A.- After the trouble I was told on account of the taking of the cannon. Before I did not know.

Q.- Have you heard of any other causes?

A.- Not any.

Q.- Did you see the mob? Were you over on this side?

A.- I did see the mob.

Q.- Were there many of the bad element of the city of Lienchow

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and the different villages in the mob: many of the bad people there?

A.- I don't know.

Q.- Do you consider the taking of the 3 small cannon is ample explanation for the burning of 8 or 9 buildings and the massacre of 5 people?

A.- If the cannon had been returned the trouble would never have been made.

Q.- As far as the cannon incident is concerned we have absolute testimony tending to show the cannon were returned prior to the burning of the buildings.

A.- About the return of the cannon I don't know personally, but Dr. Machle said he had returned them. The people said they had never been returned.

Q.- If they had not been returned you consider that the taking of those cannon and the retention of the cannon was ample cause for having burnt 8 buildings and killed 5 people?

A.- If the cannon had been returned they would never have discovered the infants. They got excited and furios.

Q.- Do you then consider that the retention of the cannon and the discovery of the specimens was sufficient cause for the burning of 8 buildings and the sacrifice of 5 lives?

A.- This man said "I lost a son" and that man said " I lost a son"

Q.- I asked a question. Do you think that was sufficient cause. You have to say whether you think so or not.

A.- I don't know of a third cause except these two. If I know I will tell.

Q.- I asked you whether you thought . It is a question "I do think so" or "I do not think so".

A.- Yes.

Q.- You think it was sufficient cause?

A.- Yes.

Q.- If you think that that was sufficient cause and only a few people were over there interested in the ceremony and the cannon and the specimens how was it a greater mob collected?

A.- A great number of people living in the neighbouring villages. There are several villages about and that day was the feasting day.

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LIU HING FAT ( ) sworn.

Your age?

40.

What is your occupation?

Farmer and fish raiser.

Are you a Christian?

Yes. I became a Christian when I was 28.

Did you accompany Dr. Machle from his house to the temple all the on the 1st day of the 10th moon?

Yes, all the way until we got to the temple and then we parted.

You did not go in the temple?

I could not go inside.

Why?

At first we intended to go to Sam Kong ( ) and Au Yin Kin) sang out for us to go in the temple because he thought the might be some people lying in ambush ahead for us so it is better for to go and hide ourselves in the temple.

Did Au Yeung Kin ( ) say that?

Only Au Yeung Kin ( ). I know the men there are three or r others.

Are they Christians or are they bad characters?

They are not Christians. I don't think so.

You have not answered yet why you would not go in.

I went to lock to see if there were any people ahead. If there were e then I would guide them to Sam Kong ( ).

Did you ever return after you went to have a look?

Yes, I did return.

What did you discover? Did you discover an ambush being prepared ad?

I saw no people lying in ambush and then I returned.

When you returned where did you go?

I went to call them so that I could take them to Sam Kong( ).

Why did not they come out?

As soon as I got to the front door I saw there were about 100 men re already.

Was the door closed?

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. When I went out to look it was closed.
. How did the people get into the temple?
. When I returned the door was open and there were 100 men entered.
. Have you any idea of how the door was opened?
. I have no idea of how it was opened.
. What did Au Yeung Kin ( ) do? Was he with you all the
me-- from the time you left the house to the time you got to the temple
. From the house all the way to the temple. I was under the impres-
on all the time that Dr. Machle knew Au Yeung Kin ( ).
. What did Au Yeung Kin do and what did he say all the time?
. He was carrying Amy.
. Did not he say anything- what to do and where to go?
. I intended to go to Sam Kong ( ).
. Please answer my question. As far as you remember what did Au Yeung
n ( ) say to any of you?
. I did not hear anything.
. Have you any reason to suppose that Au Yeung Kin ( ) desired
o lead the foreigners into an ambush?
. I do not know his intention.
. Do you not know whether he had good or bad intentions as far as
u saw?
. I cannot distinguish.
. Did you not suspect him?
. I had no suspicion.
. Did you suspect that he had bad intentions?
. I only guessed that Dr. Machle knew him.
. Suppose Dr. Machle did not know him. Suppose an outsider led Dr.
hle that way what would you think?
. I do not know.
. Did you see all the foreigners killed?
. I was beaten myself on the arm. People sang out "Are you not Lui
g Fat?" They were attacking him.
Did you run away then?
I saw the men going in--
And then you ran away from the place: you were not there any more?
Seeing that I ran away myself.

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NINTH SITTING, Tuesday, 28th November, 1905.

WONG SHAU HEUNG ( ) sworn.

Q.- Are you a Christian?

A.- A Roman Catholic.

Q.- What is you age?

A.- 42.

Q.- What do you do?

A.- No particular occupation.

Q.- What do you do? How do you employ yourself?

A.- I own an incense joss stick shop.

Q.- How long have you been in Lienchow ( ) ?

A.- I was born here. I have been living here ever since. I used to be a commercial traveller.

Q.- Have you been here during the last two or tree years?

A.- Yes.

Q.- Were you ever near the hospitals on the 1st day of the 10th Moon?

A.- I was unwell that day. I used to take cards to see the colonel On that particular day after 3 o'clock I was requested by the colonel to go to Lung Tam Chih( ) and help to quell the disturbance. I went there at 4 o'clock.

Q.- With the colonel?

A.- The colonel went first.

Q.- Who came to ask you?

A.- One of the colonel's head runners came and asked me.

Q.- Why do you think the colonel asked you to go and quell the disturbance?

A.- Because he knows that I understand the native dialect.

Q.- For no other reason?

A.- No other reason.

Q.- Did you accomplish anything in your efforts to quell the disturbance when you got there?

A.- When I got there there were over 100 people inside the temple and then I succeeded in dispersing them and turning them out by saying "If you resist the officials' orders to go out you will be arrested". I used authority to make the people go.

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Q.- Then did some or all of them go away?

A.- Everyone went away. Not all dispersed until dark.

Q.- Has the colonel got anybody in his yamen who can speak the local dialect?

A.- All the men getting paid inside there are mostly all Hunanese braves, natives of Hunan.

Q.- Do you think there is anyone who can speak the native dialect

A.- There must be very few I think.

Q.- There are some though?

A.- Perhaps there are some and they were not sent because it was not their turn of duty.

Q.- Do you know the colonel well?

A.- Casual acquaintance simply because I used to carry the card.

Q.- For him. What card?

A.- For Mong Shan Fu (   ) the priest.

Q.- Then you were employed by Mong Shan Fu (   )?

A.- Yes, I am like a messenger to him.

Q.- Did you go with the colonel last year to quell the disturbance?

A.- Yes.

Q.- What did you do last year?

A.- Exhorted them to desist.

Q.- Who asked you to go last year?

A.- Mr. Tung Pun Shek (   ) sent for me last year.

Q.- Why did Mr. Tung send for you?

A.- Because we know each other and he knew that I understood the dialect.

Q.- Does not Mr. Tung speak the local dialect?

A.- No.

Q.- He does not understand it?

A.- No, he could not speak it.

Q.- And did you go over last year?

A.- The colonel and others went first, then Mr. Tung went and then I went last. Mr.Tung (   ) was just a little ahead of me.

Q.- Were you in Dr. Machle's house last year on the day of the trouble.

A.-

A.- Yes, I did go there. We sat together.

Q.- At what time was it? Day or night?

A.- The trouble took place in the daytime. When I went to Dr. Machle's place it was dark.

Q.- Was the colonel with you at that time?

A.- We went with the colonel.

Q.- About what time was it when you left Dr. Machle's house?

A.- About 5 o'clock in the evening.

Q.- Was that dark?

A.- Nearly dusk: not quite dark.

Q.- Did you or your men carry lanterns with you?

A.- The second time when I was crossing from the place down there -I went to have another look-- then it was dark. I had a lantern with me then.

Q.- Did you have lanterns with you at Dr. Machle's house?

A.- No lanterns at that time.

Q.- Who was with you and the colonel at Dr.Machle's house at the time?

A.- The chief of police the former major and the colonel.

Q.- Did the colonel leave Dr. Machle's house at the same time you did?

A.- Yes, he did.

Q.- Was it dark then? - Was Mr. Li ( ) there also?

A.- We went together.

Q.- Did he have lanterns?

A.- No. He was a very good friend of Mr. Tung ( ).

Q.- The second time you crossed over did you visit Dr. Machle's house?

A.- I did not go in because I saw that every thing was quiet.

Q.- But you went to the house?

A.- I went as far as the temple there.

Q.- Why did you go the second time?

A.- Because at first the people at the temple had not had their evening meal so thinking that they must have had their meal I was prompted by anxiety to go there to see if there was anything.Everything was quiet and I came back.

Q.- How is it you know the people at the temple so well?

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A.- Because we are fellow countrymen. I was born here and I understand the dialect. We are all fellow country men so we all trust each other like cousins.

Q.- Were you present when Dr. Machle had a talk to the people last year about the building of the matshed?

A.- I was present at the time of the conversation in connection with the shed

Q.- What was the conversation between the people and Dr.Machle as far as you remember?

A.- The people at first did not like the idea of having the shed pulled down. I went up to speak to Dr. Machle personally seeing that the people had not much money for the purpose of disbursement if he wanted them to pull it down and re-erct a similar one.I asked Dr. Machle to be kind enough to let the matter go on just as it was and promissed that the following year thay would not erect a similar shed. Dr. Machle agreed and said "Well, well, you come and speak like that. Don't erect so large a matshed next year.

Q.- Did the colonel talk to them and try and induce them to pull down the shed and not make trouble?

A.- Yes, the colonel did. They succeeded in getting the little shed by the aide pulled down--a part of it. They pulled down the minstrel's shed.

Q.- Did you hear the people say in front of Dr. Machle's house "We are Roman Catholics. We don't care. We are not afraid of you. We are going to kill you" Did they say that to Dr. Machle?

A.- I never heard it.

Q.- Did you hear any threats made to Dr. Machle last year at that time?

A.- No.

Q.- Not by these people?

A.- No.

Q.- Were you present throughout the interview between Dr. Machle and the worshippers at the temple?

A.- I had not arrived at the time of the conversation. When I arrived on the scene Dr. Machle had gone back.

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Q.- Considering the affairs of this year, did the request from the colonel for you to come over go direct to you or was it from Fr. Montenar?

A.- To me.

Q.- Direct to you?

A.- Direct to me.

Q.- Where were you at the time?

A.- I was sick. I was lying in bed at my home.

Q.- Did Mong San Fu (   ) know about this request from the colonel?

A.- Yes, he did because the messenger first went to the church.

Q.- That men came to ask.

A.- One of the messengers is a boy who is doing sweeping business in the church.

Q.- Think carefully and tell us as near as you can what time this was?

A.- About 2 o'clock. When I arrived at Lung Tam (   ) temple it was over 3 o'clock.

Q.- Did you say to the people " You have killed 5 and yet you do not run away. You have no care for your property or for your lives" and after you said this did the men disperse considerably?

A.- Yes, I said it. The colonel spoke to me privately and said that inside the cave there were two persons, Dr. Machle and Miss Patterson and you go and exhort the people to go away. Then I went out and after repeated exhortation threatened them and said " The officials will arrest you and stand you in a cage for punishment" and they went away 8 or 10 at a time.

Q.- Was the boy whom you mentioned as one of the messengers sent over by the Catholic priest?

A.- Yes, the priest sent the boy as guide to take the colonel's messenger to his house because that man does not know his house.

Q.- As the colonel arrived on the scene sometime before you and was unable to pursuade the crowd from desisting and you arrived later and seemed to have accomplished it, what is your influence over the people?

A.- The colonel exhorted all the time but I used threats and said

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if such a serious trouble has been created and then not only the officials in the whole place will be undone--And I advised the colonel to say to the people that these two persons have already gone to Sam Kong (   ) and then in that way the people ran in that direction and so on and in this way dispersed.

Q.- Did anyone ask you or anyone else connected with the Catholic Church to come over during the morning of the day of the trouble to assist in exhorting the people to try and help quell the mob?

A.- No, I was sick at home. Nobody came. I went only because the colonel sent a request otherwise I would not have gone even in the afternoon.

Q.- About how many of the people who were at the tatsui (   ) celebration last year are enrolled in your church?

A.- None. No such thing. They may talk about it.

Q.- But they themselves say so.

A.- There is no such a thing. If there is such a talk about it it must be the people themselves who make such statements.

Q.- Why would they make such a statement?

A.- The people only said "You belong to the protestant Church: we belong to the Roman Catholic Church". This is what they said themselves.

Q.- How do you know they said that?

A.- People in the streets said so. They heard it.

Q.- Who did you hear said that?

A.- From people in the streets. Not direct from the people there

Q.- Why should they say that? What good would it do them?

A.- I did not hear personally.

Q.- That is not an answer to the question. What benefits would they derive in saying this and having it known by the other people?

A.- I don't know: in fact they are not members of the church.

Q.- Do you know most of the members of the Catholic church here?

A.- I only know a few tens.

Q.- How many tens. Ten 10's or a hundred 10's ?

A.- Together old and new members about 37 or 38 members.

Q.- Are there not a great many who are enrolled in the church who are not considered members of the church?

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A.- No, there is no enrolment business.

Q.- Not at all: not a member?

A.- No, not even one. Never.

Q.- Do you know Li Shut Tsze ( )?

A.- Yes, I know him. The same man who went with me last year.

Q.- Does he belong to your church?

A.- Yes.

Q.- When did he became a member?

A.- He became a convert when he was in Ying Tak ( ),within the prefecture of Shui Kwan ( ).

Q.- Do you know him pretty well?

A.- Yes.

Q.- Is he a man of good character?

A.- Honest and always came forward to settle matters for other people.

Q.- What is his business here?

A.- He is a preacher here. He came here on account of the provisions. The rice was too dear up where he was before. He shifted his family here and is acting as preacher here.

Q.- Did he go with you to quell the disturbance this year?

A.- He was requested but he could not go.

Q.- Why do think both you and Mr. Li ( ) were requested to go over and quell this disturbance when there must have been people in the yamen who can speak the local language?

A.- He was sent by the braves. The colonel never asked him.

Q.- What was Mr. Li ( ) in Shui Kwan ( ) before he came here?

A.- He was a preacher there.

Q.- Did you hear that Mr. Li ( ) had some trouble in Shui Kwan ( ) before he came here?

A.- I do not know.

Q.- Did you hear it?

A.- No.

Q.- You say that the braves asked Mr. Li ( ) to quell the disturbance. Why did the braves ask him to go?

A.- Because they just sent Mr. Li ( ) to accompany me to

go and see what was going on, and if Dr. Machle was there to invite him to the Roman Catholic church

Q.- Do you think if you or Mr Li ( ) or both together had gone over in the morning this year at the outset, at the beginning, of the trouble you could have stopped it like you assisted in doing last year?

A.- My opinion is that it was impossible.

Q.- Why?

A.- The celebration was started before the return of Dr. Machle. As soon as Dr. Machle came back he took their cannon away and that angered them so very much and they would not so easily give in.

Q.- You say you succeeded in dispersing them at the temple this year why do you think you could not have succeeded in dispersing them at the hospital in the morning?

A.- I only heard this at the outfirst (?outset). Dr. Chesnut had destroyed some of these images and upset their feasting tables and things on the tables and caused the utmost excitement. I only heard this. According to what I heard it was the people's intention to collect at the hospital and ask Dr. Machle to return the cannon. A good crowd was collected at the time and demanded the return of the cannon. Some of them went upstairs in the hospital and found infants there and then the trouble started. Then there was an uproar.

Q.- Do you know anyone who was a witness to Dr. Chessnut's disturbance of the ceremony?

A.- I only heard it: I don't know.

Q.- Who did you hear say it?

A.- Many people in the streets.

Q.- You must know someone that said it?

A.- If I knew I would tell you straight away.

Q.- Tell me.

A.- I don't know.

Q.- Cannot you give us the name of some man who would be likely to know?

A.- Such a great multitude there. Two or three days after the trouble I heard it in the streets.

Q.- Do you believe it is true?

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A.- I cannot give an opinion because I did not see it myself. If I saw it with my own eyes then I could say.

Q.- Do you know anything about the Triad Society?

A.- Only hearsay about this Triad Society. As far as I know there is no Triad Society here.

Q.- Do you know anything about the lottery trouble last year?

A.- I was away at Shiu Kwan ( ) with the priest Mong San Fu ( ) at the time.

Q.- Did you hear anything about it when you came back?

A?- I came back in the 8th moon. People talked. I did not take any notice. I did not trouble myself.

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MOK U PO (   ) declared.

Q.- Your age?

A.- 57.

Q.- Your occupation?

A.- Chairman of the municipal council and the leading gentry of Lienchow (   ).

Q.- How do you earn your livelihood?

A.- I live on my private income. Before I was a teacher.

Q.- Were you on the scene of the trouble on the 1st day of the 10th moon when the mission buildings were burned and the Americans were killed?

A.- I went to quell.

Q.- At what time in the morning did you arrive?

A.- When I went it was about ten o'clock.

Q.- Was there great commotion among the people in front of the hospital and at the joss celebration upon your arrival?

A.- When I arrived the people made a great commotion over the specimens.

Q.- Did the people have spears or any weapons with them?

A.- Not at first, but afterwards they did. I did not see any even afterwards.

Q.- You said not at first. We infer that afterwards they did. When did they have them?

A.- I heard that they had them afterwards.

Q.- What was the talk among the people there? What were they saying as the reason for their uprising?

A.- At first it was on account of Dr. Machle taking away their cannon and then they repeatedly begged him to return them and they did not get their request complied with and then they went in search for them and while they were doing so they discovered the specimens of the infants.

Q.- Did you talk while you were over there with the elders of Choy Un Pa (   ) at any time during the morning?

A.- No.

Q.- Did you see them there?

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A.- I did not see them.

Q.- Did you hear anything about the return of the cannon?

A.- What I heard was the cannon had not been returned. Therefore the men went in search for them.

Q.- Had the people already gone into the hospital to get the cannon when you arrived?

A.- Yes, they had already gone in.

Q.- Did they succeed in getting the cannon out?

A.- I do bot know whether they did or not.

Q.- What do you regard from what you saw and heard over there and your general knowledge of the people is the cause of this massacre?

A.- About the holding of the celebration and then the taking of the cannon and so on. I heard that.

Q.- Do you think there is any underlying cause prior to that?

A.- I think there was no underlying cause beside that.

Q.- As far as you know what was the feeling between the villagers of that vicinity and Dr. Machle and the other missionaries?

A.- According to the best of my knowledge Dr. Machle had always been on good terms and was generally liked by the people and I would not have been there except I was requested. I had known Dr. Machle for a long time. This thing was not expected and should not have taken place and then there was a little ill-feeling and trouble about the purchase of land.

Q.- How can you explain why such an apparently trivial provocation as the taking of cannon would result in such a serious and outrageous demonstration and the killing of missionaries alone?

A.- The taking of cannon if they were returned would be a small matter. They are very sacred. The people regard the cannon as important.

Q.- Granted that they were not returned do you think that the taking of the cannon would incite the people to such an extent that they would burn buildings and kill 5 missionaries who were friendly to them, and from what you say were well liked and on the best of terms with them.

A.- The taking alone would not have been sufficient cause, but

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owing to it leading to the discovery of the specimens that was the thing that incited the people.

Q.- We are satiafied that these cannon were returned. We have witnesses to it who have testified that they saw the cannon. How do you explain admitting that that the people still persisted in de manding the return of the cannon?

A.- It must have been this. There were too many people there. Most of them might not have known of the return of the cannon.

Q.- About how many people do you think were collected around the joss house and the hospital in that vicinity at the time?

A.- Because such a large piece of ground there seemed few. Some here and some there. I cannot give you a correct estimate.

Q.- A General estimate. Whether there were 300 or 500.

A.- At the time when I arrived there were between 1000 and 2000. That is a rough estimate.

Q.- Don't you think a great many came from Lienchow ( ) and the surrounding country?

A.- Yes, came from all directions.

Q.- Do you think in your own mind that the purchase of the land had any important bearing upon the incident?

A.- I cannot give an opinion.

Q.- We are earnestly desirous of obtaining the real causes leading to this massacre without fear or prejudice whichever way the testimony may turn. Cannot you think of some other underlying cause for this uprising than the mere taking of cannon and the discovery of specimens?

A.- I do not think there is any other underlying cause.

Q.- Do you think that the Po Piu ( ) affair of last year resulted in the people gathering to themselves a great deal of confidence?

A.- No.

Q.- Do you think that the surrounding villages if they were not assisted by the Lienchow ( ) people could have demolished and burnt so many houses and killed the missionaries?

A.- I don't think the people of Lienchow ( ) city gave any

assistence in the matter. I think that most of them were the Choy Un Pa (   ) people.

Q.- Did you notice any Lienchow (   ) people among the crowd? Being the gentry here and you must know them so well, did you notice any of the Lienchow (   ) people among the crowd?

A.- Some of them were lookers on.

Q.- When you crossed the bridge on your way to the scene of disturbance were many people going over with you at the same time.

A.- There were people going over, but I did not take much notice. I was in a hurry myself.

Q.- Is it your impression that there were many people going? Was the bridge pretty well crowded?

A.- Not very crowded.

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CHAN YU MING (   ) declared.

Q.- Your age?

A.- 44.

Q.- What position do you occupy?

A.- In charge of the guard boat.

Q.- Under whose orders are you?

A.- Colonel Lui (   ).

Q.- Where was your guard boat stationed on the 1st day of the 10th moon?

A.- On the West of the city in the river near the bridge.

Q.- On the opposite side of the bridge?

A.- On the city side of the bridge.

Q.- Relate what conversation you had with Dr. Chessnut on that day and where.

A.- On that day between 8 and 9 in the morning Dr. Chesnut came from the hospital in the direction of the city to the river edge. I saw the people chasing after her. When I saw that I made haste to hire a small boat to take Dr. Chesnut on board my guard boat. As soon as the people on the other side of the river saw that Dr. Chesnut had been taken into the guard boat they began to throw stones and when they continued my boat and the small boat moved to the middle of the stream. When I noticed this state of affairs I sent a man to report the matter to the colonel. In the meantime after I had sent a message to the colonel I enquired from the people "Why were you chasing and throwing stones at this foreign lady" They said the foreigners had taken their cannon from the joss celebration place. Soon the colonel arrived at the guard boat and he said to the people "If the foreigners have taken your cannon I will make return them that is all. Why should you make trouble?" I and the colonel exhorted the people and they gradually dispersed. Then the colonel went to the scene of the trouble.

Q.- Was Dr. Chesnut with him?

A.- No, she was still on board. Then soon the prefect and others also crossed. They all went to Choy Un Pa (   ). When the officials had gone to the scene of the trouble Dr. Chesnut requested me to escort her back to the place.

Q.- Which you did.

A.- I said "Well, I cannot go personally with you because I have to guard this place". She wanted to see Dr. Machle and said "Now that all the officials are there there is no danger if you escort me back to see Dr. Machle. Then I escorted her personally. When I arrived there saw all the people there and I saw Dr. Machle, Mrs. Machle and all the others.

Q.- At the house?

A?- At his house. They received Dr. Chesnut back.

Q.- Did you stay there or did you come back to the guard boat?

A.- I came back at once.

Q.- Why did not you when you saw the hospitals on fire and as you must have seen the mob threatening the lives of the people arm your men and march up at once with your men armed?

A.- At that time they were not on fire.

Q.- When you did see them on fire why did you not march them up?

A.- At that time the colonel told me I must move my boat to Ngo Kung Tsui ( ) in case you see, the foreigners take them to the city.

Q.- Where did you go with your boat?

A.- Opposite to the place up there. Very near the place where the house was.

Q.- Did you anchor on the hospital side of the river or on the Lienchow ( ) side?

A.- Not the Lienchow ( ) side, the other side.

Q.- Why did you not march your soldiers ashore when you got there?

A.- To get ready and not to leave--it was an order from the colo nel.

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CHEUNG WONG SHI (   ) sworn.

Q.- What is your age?

A.- 31.

Q.- What is your husband's occupation?

A.- A preacher.

Q.- At what time were you at the hospital on the morning of the 1st day of the 10th moon?

A.- I think about 9 or 10.

Q.- Tell us what you know about the cannon. What you saw yourself

A.- I saw someone taking the cannon but I could not recognize who he was. After the taking of the cannon I noticed some people coming with spears and tridents--coming to poke at Dr. Machle--and someone named Lo Tak Fan (   )intercepted one of the men and took hold of one of the tridents just as the moment when the man who held it was attempting to poke at Dr. Machle. I, Dr. Machle and our party entered the gate and Lo Tak Fan (   ) who intercepted came out and the gate was closed. Then the people began to attack Dr. Chesnut and Dr. Machle seeing this tried to come out to help her and I advised Dr. Machle not to do so. They were chasing after Dr. Chesnut. They failed and they came back and they began to pull down the hospital and set fire to it and then I saw the officials.

Q.- Were you at the hospital when Dr. Machle brought the cannon to the hospital from the joss house?

A.- I was inside the hospital, but I did not see Dr. Machle take the guns in

Q.- Did you see the cannon when they were returned to the people?

A.- I saw Dr. Machle hand the cannon to an assistant named Tak Hing (   ). He told him to return them to the people. " I am displeased on account of the joss celebration shed being erected over my property".

Q.- About how long was it before the cannon were returned to the men after Dr. Machle brought them there to the hospital?

A.- Not so long as one hour. About half an hour.

Q.- What made Dr. Machle returned the cannon?

A.- The old man came and requested Dr. Machle to return the

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cannon at the same time explaining that this is the last day and we are going to pull down the matshed soon.

Q.- And then Dr. Machle returned the cannon?

A.- After the old man's conversation Dr. Machle called a man named Tak Hing ( ) "Tak Hing" ( ) Dr. Machle said "will you please go into the hospital over there and get the cannon and return them".

Q.- Did you see the cannon returned yourself?

A.- I saw them with my own eyes. Only the man who received them I don't recognize.

Q.- How many people were there in front of the hospital at that time?

A.- Many people collected there.

Q.- Did you see any man point a pistol or revolver at Dr. Machle?

A.- Yes, I saw one but I could not recognize him.

Q.- Was there before Dr. Machle returned the cannon or after he returned the cannon?

A.- After he returned the cannon.

Q.- How long after?

A.- Immediately, and then the old man said "Don't quarrel, don't quarrel, don't fight".

Q.- Do you think that many people did not know that the cannon had been returned?

A.- I don't know; I cannot tell.

Q.- Was it a long time or a short time after you saw the return of the cannon that the people broke into the hospital to search for the cannon?

A.- A long time after.

Q.- How long?

A.- Over an hour.

Q.- You say that some man made an attempt to kill Dr. Machle with a trident and that somebody interfered. Was this attempt made shortly after the cannon were returned or before the cannon were returned?

A.- After.

Q.- Did you see the specimens taken out of the hospital?

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A.- I had a baby in my arms: I did not see.

Q.- How long did you stay in the hospital after you went in the gate with Dr. Machle?

A.- A little while.

Q.- Where were the cannon put when they were taken into the hospit al?

A.- In the dispensary.

Q.- Downstairs?

A.- Downstairs.

Q.- Where were the specimens kept?

A.- Upstairs.

Q.- Where did you go after you left the hospital?

A.- I went to Kou Tsui ( ).

Q.- Were the cannon returned inside the gate or outside the gate

A.- Outside the gate.

Q.- How long after Dr. machle brought the cannon to the hospital was it before he gave them back. Let us get a clear understanding on this.

A.- I did not see when Dr. Machle took the cannon in: I only noticed when they were returned.

Q.- Do you know when Dr. Machle first came to the hospital?

A.- About 9 o'clock

Q.- How long was it after that before the cannon were returned?

A.- Dr. Machle came down to worship--to pray.

Q.- I don't care what he came down for.

A.- About half an hour.

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TENTH SITTING, Wednesday, 29th November 1905.

Dr. E. C. MACHLE re-called.

Q.- Doctor, do you identify this man?(pointing to Leung A Kam)

A.- Yes, I do. I know him. I have seen him often.

Q.- What is his name?

A.- Beung A Kam ( ). His father sold the hospital property to us. So I know him very well as far as that is concerned.

Q.- In what other connection do you know him?

A.- I know him as one that came out last year at the time of the trouble and said he was going to kill me and burn the house and so on. He is one of the three or four that came out of the temple. He came out of the temple and had arms - a sword - a double-edged sword.

Q.- This year?

A.- This year also. After I had given back the cannon and they said that everything was alright, he was one of the leaders that came from the other direction and demanded the cannon and these old men turned round and showed him the cannon, and he knew they had been given back, and he had in his hand a double-edged sword in a sheath , so I recognised him.

Q.- Did he threaten you?

A.- He said certain words and so on like "kill" and a few things like that, the same as the crowd did. The others asked for the cannon. He was very violent last year and he was likely to be this man. I was myself interested in the action with the revolver so I listened more to him.

Q.- He did not threaten you directly?

A.- He had htis sword in his hand. He approached towards me and lifted it in the air and then retreated again as though he would like to attack me. The sword was in its sheath at the time.

Q.- What did you say about last year?

A.- Last year he said that we are Roman Catholics and we are going to kill you and burn you out.

Q.- This was after the discussion about the temple?

A.- Yes. When I went down with the Yaufu ( ).

Q.- After the colonel had settled it?

A.- Before it had been settled: when I went down with the colonel. After that he made no threat.

Q.- Had you had any misunderstanding or relations with him before that time about the property?

A.- The property adjoining the temple had been sold to me by him and about 12 or 13 other men.

Q.- By this man?

A.- By this very man?

Q.- When was this?

A.- That was two years ago.

Q.- That was the property about which the trouble arose?

A.- Where this shed is on?

Q.- Do you know that he actually had an ownership in the property?

A.- He is one of the Choy Un Pa people. That is all. The whole history of the thing I can give you if you want. I cannot say he is the actual owner of the property. I can say that a certain number of them had a share in the property, I suppose. I can only suppose it because the property had been sold to me before. It is a long story.

Q.- You objected to a shed being on the property you bought two years ago?

A.- About two and a half years ago. If I had the deed I could bring it forward.

Q.- This is the plot of ground the matshed was built upon?

A,- Yes.

Q.- You say he sold the land the matshed was built upon?

A.- His father.

Q.- This man received part of the money?

A.- Yes, certainly. He was one of the people who came when the property was sold.

Q.- Did he act as representative for the seller?

A.- He was one of the three who spoke to me about it. If I am not mistaken, there were 13 who sold that land to me as middlemen. They had no right to sell the land. I had already purchased the land from the Ho Chun ( ) gentry people. Seeing these large trees on

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on the place, I made enquiries and found that they did have an interest in them. I found that in the third year of Kwang Hsu ( ) they did have an interest in it. When the Choy Un Pa ( ) people found out, that I thought they had an interest in it, they sold the land to me and I bought it again.

A Member.- Do you follow that?

A Chinese Member.- I think the Dr. should be more careful in buying land in the future.

A Member.- He bought it twice. You don't generally expect a man to buy property three times.

The Chinese Member.- If you buy land which is not clear, then you buy it ten times.

Witness.- There may be some trouble in connection with that. This man himself should not make any trouble. He received part of the money.

Q.- What I want to find out. Why did you particularly hand him the money other than the rest? Was he delegated by the other 12 to receive the money and negotiate for the sale of the property?

A.- I don't know the exact reason. There were two or three who talked with me and the others sat down and heard the bargain and I counted out the money and one of the three took it.

Q.- All the thirteen were present?

A.- Yes. If I had the deed I could show it to you. It has gone up in smoke. If I had it I could show it to you. I am very sorry, but it is all burnt up.

LEUNG A KAM ( ), declared.

Q.- Your age?

A.- 33.

Q.- Your occupation?

A.- Vegetable dealer.

Q.- Where do you live?

A.- Choy Un Pa ( ).

Q.- Where did you go on the 1st day of the 10th moon?

A.- I was at my place.

Q.- Did you go over to the hospitals on that day?

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A.- Yes, I did. I did go over to the hospitals.

Q.- When did you go and why did you go?

A.- About breakfast time I went over there. I went over there because Dr. Machle took away three of our joss cannon. These cannon are always regarded by us as sacred. We begged of Dr. Machle to return them to us, but Dr. Machle refused.

Q.- Do you belong to the Catholic Church?

A.- No. I have nothing at all to do with the Catholics.

Q.- Did you say to Dr. Machle last year that you were a Catholic?

A.- I never said that.

Q.- Were you at the joss celebration at the temple near the hospitals from the beginning of the celebration on the morning of the 1st day of the 10th moon?

A.- Yes, I was there very early in the morning. I was appointed as watchman there and I looked after the worshipping.

Q.- Bid you see Dr. Machle that morning?

A.- Yes, I did. I saw Dr. Machle.

Q.- When you went to ask Dr. Machle for the return of the cannon what was the reply?

A.- Dr. Machle said that he would deliver us over to the officials

Q.- Did he return the cannon?

A.- He never did.

Q.- Then what did you do?

A.- The people old and young went in the hospital to search for them. Q.- Did you find the cannon there?

A.- Could not find the cannon but we found the infants preserved in spirits.

Q.- Did you see the cannon afterwards?

A.- I did not.

Q.- Did you hear one of the old elders say that the cannon had been returned?

A.- I heard that after the discovery of the infants.

Q.- Did you hear that the cannon had been returned before you went in to the hospital?

A.- We found the cannon after we found the infants,

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Q.- Where did you find them?

A.- A big crowd found them upstairs.

Q.- Were you present when they found them in the hospital?

A.- I saw them after they had been brought back to the temple.

Q.- Did all the people there know that the cannon had been obtained

A.- Those at the spot there must have known but not others.

Q.- Why did they burn the buildings after they knew the cannon had been got back?

A.- It was on account of the discovery of the infants that the crowd got excited over the cruelty used by Dr. Machle towards our children. Therefore they set fire to the buildings.

Q.- Did not the colonel explain to you that the infants were not killed, but were used for educational purposes?

A.- No doubt the colonel actually explained this matter to the crowd, but the the crowd was so big - thousands of them.

Q.- Did you believe the explanation?

A.- So far as I am concerned I agreed, but the others--

Q.- If you were satisfied with the explanation why did not you yourself as one of the important men in the village help the officials to give further explanation?

A.- I did try, but there were too many people.

Q.- Where did you get the sword that you had in your hand before you entered the hospital?

A.- I had no sword with me when I entered the hospital.

Q.- Did you have one before you entered the hospital?

A.- Never.

Q.- Did anybody have any sword or weapon?

A.- Nobody had swords. Dr. Machle must have seen. He was there and he could explain.

Q.- We want an explanation from you. Did you see anybody with swords?

Witness was told not to be afraid to give testimony as he would not be betrayed.

A.- I saw some with swords and one his surname is Lao A Kei( ) Tung A Hung ( ) had a wooden rod.

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Taotai Wen.- Did you go to Lung Tam ( ) temple?

A.- I went there afterwards.

Q.- What did you do after you arrived at Lung Tam ( ) temple?

A.- When I arrived at Lung Tam ( ) temple the assault has already finished because I am suffering from rheumatism on my legs.

Q.- Did you not take part in the assault?

A.- I did not.

Q.- What did you say yesterday without torture? Did I torture you?

A.- No.

Q.- Did I use threats?

A.- No.

Q.- Why did you not say the same thing as yesterday in regard to the Lung Tam ( ) temple?

A.- It is similar to what I said yesterday.

Q.- I want it exactly and not similar. You must not give a different story every day.

A.- As soon as I got to Lung Tam ( ) temple, I saw a great crowd there. I shouted out to them to desist. The crowd was too big for me to do anything. I saw some men dragging the missionaries out from the cave. When they were pulling them, they were tearing their clothes and beating them and so on were going on at the same time, and afterwards I saw them throw Mrs. Machle in the water. I also saw that after Dr. Chesnut was thrown in the water and she could still swim, a man nicknamed Lai Huk Wong ( ) (Tang Kun To) and another man named Kung A Shun ( )--This man named Lai( ) took a trident from somebody's hand and jumped down in the water and stabbed Dr. Chesnut on the breast.

Q.- Which man?

A.- Lai Huk Wong ( ).

Q.- Then what did Kung A Shun ( ) do?

A.- They both went down to the water, but Kung A Shun ( ) had no weapon.

Q.- About how many men out at the temple had weapons of any kind?

A.- One or two of them I could see with weapons.

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Q.- Only one or two?

A.- The others were empty handed.

Q.- If all these weapons at the joss celebration were put at the door why did not they take these?

A.- At joss celebrations we used to have three wooden poles and two swords mounted on long handles exhibited.

Q.- Where did these people who used weapons get them from: from the joss celebration shed or from their own houses?

A.- I only saw them use the weapons at Lung Tam ( ). I cannot state where they got the weapons from.

Q.- How did the other victims meet their death?

A.- A great crowd of people were gathered there at the time. The people seemed to come from all directions and after they had been attacked they were actually thrown into the water.

Q.- Did you recognise the two new-comers?

A.- I cannot identify them.

Q.- Did you see the new-comers meet their death?

A.- After they had been wounded they were thrown into the water.

Q.- How were they wounded?

A.- Some of them used hoes. All was in a confusion. I could not state distinctly. Both were ill-treated and assaulted and they were thrown into the water.

Q.- Did these people come to the joss celebration with these weapons or did they go home afterwards and get them?

A.- They were working in the fields.

Q.- Did you not notice any people in the crowd who came from the city?

A.- People came forwards and backwards and I could not recognise them.

Q.- You don't know then that anybody came over from the city at all?

A.- No. Thousands of them were flowing in and going away so I could not tell.

Q.- I don't want to know their names, I want to know whether you could recognise them.

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A.- There must have been people from the city, but I cannot tell.

Q.- Was there not a man among the victims?

A.- Yes.

Q.- In what order was he killed, after or before the ladies?

A.- The first one was Mrs. Machle, the second Dr. Chesnut and the third the little girl. Then the fourth a man and the last was the female the new comer.

Q.- How was this female new-comer killed?

A.- Some people used stones, some used fists and some iron bars.

Q.- How was the man killed?

A.- The same instruments were used.

Q.- Was the man dead before he was thrown in the water or was he drowned?

A.- Before he was killed.

Q.- Was the new-comer lady thrown in the water before she was quite killed?

A.- Nearly dead when she was thrown in the water.

Q.- Was the man's clothing torn off of him before he was thrown into the water?

A.- No, not taken off.

Q.- Were the clothes torn to pieces?

A.- Yes, torn, but not taken off.

Q.- Who threw him into the water?

A.- So many I could not recognise.

Q.- Who threw the new-comer woman into the water?

A.- So many I could not tell.

Q.- Tell us all that was done to the bodies before they were thrown into the water.

A.- Only beaten.

Q.- Were the bodies badly cut up or bruised before they were thrown into the water?

A.- No.

Q.- Before the foreigners were killed was their clothing stripped off?

A.- No, it was only torn in the act of dragging them.

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Q.- How many people did you see with iron weapons of any kind?

A.- Over 10. Two with swords mounted on long handles. Some with iron bars and some with sticks.

Q.- Were there any swords or knives?

A.- No.

Q.- When was the gong beaten for the first time-- before you entered the hospital to look for the cannon or afterwards?

A.- The gongs were beaten first before they entered.

Q.- How many of the strange men not belonging to the villages entered the hospital?

A.- Only our fellow villagers.

Q.- You are quite sure there were no strange men present?

A.- After we discovered the infants, the men collected. There were many.

Q.- What was the order in which the missionaries were brought out from the cave?

A.- The first one was Mrs. Machle, Dr. Chesnut, and the other three were dragged out about the same time.

Q.- How did you know that the missionaries had hidden themselves in the cave?

A.- When the people were streaming in from all directions after the discovery of the infants a gong was beaten and then people were streaming in from all directions and some of them met people at Lo O Tsz Tsui (   ), the promontory up there. Some of them were told by some of the people at Lo O Tsz Tsui (   ) who saw them going towards Lung Tam (   ). They got that information and then the people followed up.

Q.- Where did the crowd get the gong?

A.- It was a big gong belonging to the public. The joss celebration.

Q.- It was at the joss celebration?

A.- Yes.

Q.- Who beat the gong?

A.- One by the name of Lo Ki (   ).

Q.- What did he beat the gong for?

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A.- After the discovery of the infants, the gong was sounded.

Q.- What for?

A.- Because Dr. Machle took away our three cannon.

Q.- What was the purpose of beating the gong?

A.- He beat the gong to collect the people to show them Dr. Mable's cruelties in killing the children.

Q.- To collect what people?

A.- At any place if you beat a gong, people will gather together.

Q.- Did you prepare before the taking of the cannon to make trouble?

A.- No. Even for 10 years we never had anything like this.

Q.- Then whyndid you make trouble last year over the joss celebration?

A.- Last year for the purpose of joss celebration we erected a shed at the temple over the roadway and Dr. Machle objected saying that it was an encroachment upon his property. Then the colonel came and examined the place and found that it was on a piece of waste ground there and yet we were comvinced at last to pull down part of it (it was the shed for the minstrels that had not quite been finished becatse the roof was not fixed up yet). It was pulled down to please Dr. Machle. Then there was no more trouble after that.

Q.- Did you not agree not to put it up again?

A.- We did not erect it the same as we did last year.

Q.- Don't you know that this year you erected a shed encroaching on Dr. Machle's property?

A.- Only on the road there.

Q.- It is encroaching on Dr. Machle's property. Did not you know when you were erecting the shed that you were encroaching on Dr. Machle's property?

A.- The spot at which we erected our shed this year was not on Dr. Machle's property.

Q.- You had a large celebration last year, why did you have another one this year?

A.- We hold celebrations every year when the year is a peaceful one to us.

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Q.- Do you hold a religious celebration every year?

A.- Four nights and three days.

Q.- Every year?

A.- Sometimes if the harvest is good and we get subscriptions - enough money to spend - we make a big show. Otherwise we may leave out one year. We may let one year slip.

Q.- Did the matshed erected this year obstruct the roadway?

A,- No.

Q.- Did you or did you not know that the matshed was built this year on Dr. Machle's property?

A.- The spot at which we erected our matshed this year belongs to us and is not Dr. Machle's property at all.

Q.- Dr. Machle states in his testimony in regard to you that when you first approached the hospital you had with you a sword in a scabbard. What have you got to say in regard to that?

A.- I did not have a sword with me or anything with me. In fact at that time I was trying to intercept that Lo (   ) from going for Dr. Machle.

Q.- At the time you approached the hospital gate did you not see one of the elders of the temple with the three cannon in his hand and who said "The trouble is all over. There is no affair".

A.- No.

Q.- Did you see anybody try to attack Dr. Machle with any other weapon at the hospital gate?

A.- Only Lo A Kai (   ).

Q.- Why did Lo A Kai (   ) try to attack Dr. Machle?

A.- We went up to Dr. Machle at the hospital demanding the cannon because we regarded the taking of the cannon as a very serious thing- as meddling with a sacred affair - so after repeated demands had been made asking Dr. Machle to return them, he refused and in addition to that, instead of complying with our request, Dr. Machle threatened to send us over to the officials. Then Lo A Kai (   ) who was the man who had the sword with him slapped Dr. Machle on the arm.

Q.- Who were the three principal elders at the temple that day?

A.- Lo Tak Kun (   ), Tang Shun Yan (   ) and Tang Lao Luk (   ).

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Q.- Where were these men?

A.- They have gone away.

Q.- Who were these men?

A.- They formed a committee. These three formed the committee. They went to Dr. Machle and asked him to return the cannon, but they did not get them.

Q.- Did you follow?

A.- I was with them as far as the colonel. They asked him and Dr. Machle refused.

Q.- Did you talk with them after they came back?

A.- They came back to the temple and told us that the guns were not returned and then they held a meeting and we went in search. The meeting decided to search for them, because they regarded these cannon as a sign of peace and the taking away of these cannon interfered with their peaceful conditions - a bad omen.

Q.- Do you know any of the people who assisted in burning the houses?

A.- There was such a big crowd, I cannot remember.

Q.- Do you not remember one man?

A.- They were excited setting fire and I could not see.

Q.- You must know all the people in that village. Who was there at all?

A.- At the time that they were setting fire I was carrying those things out.

Q.- What things out?

A.- The specimens.

Q.- Who was with you carrying the specimens out?

A.- Some of those who brought out the specimens are villagers of Ngo Kon Tang ( ). Some belong to other villages I cannot remember them.

Q.- Who were the people who carried straw or kerosine oil or did anything towards burning the buildings from your village?

A.- I could not see them.

Q.- Where did they get the kerosine oil?

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A.- They got the kerosine oil from the hospital.

Q.- Did you see that?

A.- Yes.

Q.- Were you in the procession with the specimens?

A.- I was not in the procession. I hired two beggars to carry the specimens through the streets.

Q.- Wo hired them?

A.- Hired by the crowd.

Q.- You have stated that you helped carry out the specimens from the hospital. How many specimens were taken out?

A.- The villagers of Ngo Kon Tang ( ) brought them out to me.

Q.- Why did they bring them out to you?

A.- They brought them out to the temple to all of us.

Q.- How is it these specimens were put in your house after the procession?

A.- It was not in my house.

Q.- Had you ever been in the hospital before that day?

A.- When my father was alive I was in the hospital several times.

Q.- Upstairs?

A.- Yes, when my father sold property to Dr. Machle I had been upstairs.

Q.- Did you see the specimens then?

A.- No, I used to go into the church, I was a small boy - a mere lad. When the property was sold to him I was only a lad.

Q.- Did you not know before this day that these specimens were used for instruction purposes?

A.- I don't understand that sort of thing.

Q.- Did the people think that the specimens were specimens of children who had been killed by Dr. Machle. What was the general belief among the people about the specimens?

A.- He put these children in spirits alive.

Q.- That was the belief among the people?

A.- Yes.

Q.- Had the Ngo Kon Tang ( ) people a part in this celebration?

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A.- The temple is common to both villages. In this particular celebration, each village had its own--

Q.- If they had no part in it, why were they present looking for the cannon?

A.- Because the gods were common to them all. They have shares in that temple.

Q.- How did they hear about the cannon then?

A.- By the beating of the gong.

WONG KO TONG ( ), sworn.

Q.- Your age?

A.- 42.

Q.- The other day when I was coming up from Canton on the same boat with you I heard from you that you had some knowledge of the Triad Society.

A.- Yes.

Q.- How did you happen to come in possession of such knowledge?

A.- I had been in Australia for a number of years - 17 odd years- and had a great deal of experience in dealing with these people there. There are a great number of members of the Triad Society in the Southren seas even in the Straits Settlements and Australia. Many enquiries - Royal Commissions - have been ordered by the different governments, the British as well as the Chinese to enquire into their conditions and aspirations. Having been there for so many years, I was entrusted to help the commissioners to investigate into their condition and state of affairs.

Q.- What is the object of thisesociety?

A.- It is a recognised society as anti-dynastic. It is purely against the present dynasty of China - against the royal family. Their motto is "Fan tsing fuk ming" ( ). Fan tsing ( ) is a rebel to upset the dynasty. The Tsing ( ) dynasty is the present dynasty and the Ming ( ) dynasty is the last dynasty whích they want to restore. That is their main object. It is purely a political organisation and that is the reason why

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why members of the Triad Society are regarded as rebels, and they are liable to be beheaded if they are found.

Q.- With your considerable experience about these men can you tell such a society man in the streets when you see one?

A.- Yes, I can. They have secret signs just the same as Freemasons or Buffaloes. I am a Buffalo myself. Even some of the other lodges have signs similar to that but of course with modifications.

Q.- Suppose you see a house occupied by a society man of this sort can you tell it belongs to a society man without seeing the man himself?

A.- I can tell the place that they live or anything belonging to them. They leave certain secret marks. I can tell even any article belonging to them. All Triad Society people put marks on them. Even if you send a parcel through post there is a certain mark, so that in case of any robbery or piracy during the conveyance of the parcel, the robbers will leave that alone or take it and return it to the actual owner as soon as they possibly can. They never touch their fellow members' property. They are bound by a very solemn oath.

Q.- You have been up here about ten days already and I understand you have been everywhere in the city. Have you come across many of these people?

A.- As far as I know, I thought I could help the commissioners by getting some information with regard to this Triad Society. I find that I cannot. I have not seen any place of abode bearing any sign that you may regard as belonging to members of the cociety.

Q.- Are all the members of the society generally respectable, with a few exceptions?

A.- That is hard to say because the Triad Society is composed of nearly half the population of China. About half and half. Of course among such a great number of people, so many hundred millions, there must be good and bad.

Q.- Where are they chiefly to be found in China? I don't mean in the Settlements. In Hong Kong I am told there are thousands. Say for instance in Kwangtung Province?

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A.- Mostly in southern seas. They dare not reside in the interior of China because they are likely to be beheaded.

Q.- What led you to form the opinion that more than half the population of China were these men. Do you mean residing abroad? Do you mean half abroad and the interior together? Or do you refer only to those abroad - more than half?

A.- I have been residing outside of China for so long that I know more of those than I do of those in China. So I came to the conclusion that with such a great number abroad outside of China, I thought that perhaps in China it would mean the same thing. It was purely my own opinion.

Q.- Then your knowledge in regard to the Triad Society as it exists in China is not very definite?

A.- In the interior of China not very definite.

Q.- But when you meet them you can tell?

A.- Yes, because they all have the same signs. Just like Free-masons all over the world.

Q.- Can a man not in the society tell these secret signs?

A.- I don't think he can unless he has got some very very long experience. Some direct or indirect communication with them.

Q.- You stated that in sending parcels one of the objects was to protect them from robbery and that if the robbers found them they would return them.

A.- Yes.

Q.- How would the robber know?

A.- If they were members, but if they were not members, then, of course that is nothing.

Q.- Then many men that are robbers must belong to this Triad Society?

A.- In case the robbers are members of the Triad Society then they have a chance to get back, but if they are not then it is lost. Just the same.

Q.- Do you think that a great many organisations of bad characters are regarded as members of the Triad Society?

A.- The Triad Society has got a bad name simply because they are

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are punishable by capital punishment and they think that all bad characters must be that sort of people. They are looked upon as bad people and they look upon bad people as members of the Triad Society.

Q.- Are there not many organisations called Triads which have not for their chief object fan tsing fuk ming ( ), but as their object robbery?

A.- I don't think it is probable.

Q.- Don't you think that a great many of the bad characters belonging to the Triad Society join together for the purpose of robbery and use the Triad Society as a cloak for protecting themselves?

A.- I have to explain before I can answer this question properly. According to the Triad Society their rules are very stringent, just like the laws of any commission, like the law of the country, the Imperial laws or ordinances. Any offence committed by bad characters they have their law and according to their law, unlawful offences are not allowed. Their laws are very much similar to the law of the country and if they are found out committing any unlawful act or anything unreasonable, they are liable to be punished by the officials just the same as by the ministers. So far as the main question. Bad characters are not allowed, but of course we have bad characters in all nations most civilized.

LIU MUK LOI ( ) alias LUI HING FAT ( ), declared.

Q.- Your age?

A.- 40.

Q.- What is your occupation?

A.- Pond fish rearer and farmer.

Q.- Where do you live?

A.- Native of Upper Ho Chun ( ).

Q.- We understand that you know something and saw the demonstration made last year in connection with the Popiu ( ). Tell us what you saw last year and what you know and what you heard in connection with this matter.

A.- I did not see anything because I did not go, I only heard.

Q.- Did you hear it from people who actually saw it?

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A.- Yes.

Q.- Mention some of those people who told you.

A.- Many people in Lienchow know it. I heard the same story from everybody.

Q.- Even the name of one man you cannot give?

A.- I was at home at the time: I dared not cross to the other side.

Q.- When a person hears of a thing you don't have to cross the river, you must have heard.

A.- A number of my clansmen, or a number bearing the same surname talked about it.

Q.- To you?

A.- They said they saw.

Q.- Can you tell one or two of the others who saw the thing and then told you?

A.- We are Christians. We don't care about their names. I cannot tell an untruth. I came over to Lienchow city ( ) and in Lienchow ( ) city there are a number of people and I just walked about.

Q.- Tell us what you heard them say.

A.- The Po Piu lottery is another form of gambling. Gambling is a vice that makes the people poor so the people objected to establishing such a thing. Then the gentry, the elders, all people one and all objected.

Q.- Good and bad?

A.- Good and bad all objected.

Witness continuing.- On the 19th day of the 4th moon last year a party bearing the surname of Lam ( ) and another party bearing the surname of Weng ( ) had an interest in establishing a lottery here. The Lienchow ( ) people objected to them carrying out their purpose. Notwithstanding they opened the establishment that very morning. Then the bad characters and wicked people assembled and held a meeting at Shing Weng ( ) Street and they decided to approach the sub-prefect and eventually entered the city. The sub-prefect was frightened of them and did not make any arrest.

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They scolded the sub-prefect. Seeing that the sub-prefect was afraid then they beat the gong as a signal and went forth to pull down the lottery establishment, and they took things out from inside and set fire to them. Some were taken away by force. Then they went into the city again and went straight to Lam's (   ) house and attempted to burglarise it. Colonel Lui (   )and another official by the name of Pun (   ) came and exhorted the people not to be troublesome. While the colonel was there keeping guard of the street a man sounded the gong again and went towards Wong's (   ) place in Shing Wong (   ) Street. People saw that the bad characters had not been arrested by the officials and they got worse and worse.

Q.- Did the colonel and other officials succeed in stopping them burning down the place?

A.- No houses had been burned down: only some things had been burned.

Q.- The colonel and other officials stopped them from doing further damage on the spot where they stood?

A.- I cannot say. I don't know.

Q.- Did the people disperse after the colonel was there?

A.- They dispersed after some articles had been burned.

Q.- From the lottery or from Wong's (   ) ?

A.- Some articles belonging to the lottery establishment and some belonging to Wong's house, but none belonging to Lam's (   ).

Q.- How do you know these were bad people?

A.- I heard a number of those who assembled at Shing Wong (   ) Street were members of the Triad Society.

Q.- So the whole people of Lienchow (   ), good and bad, objected to the erection of this lottery. How do you know that the bad people alone tore down the lottery?

A.- It is purely my own opinion.

Q.- If all the people objected to this lottery and they had placarded the town against it what makes you think they were not all kinds of people that pulled fown this lottery, good and bad?

A.- Must be some good and some bad there. They all went together. It is my opinion that everyone who took part in the pulling down of



of the lottery establishment are bad characters.

Q.- Do you think the taking of the cannon and specimens can alone account for the burning and killing on the 1st day of the 10th moon?

A.- I heard that the cannon had been returned.

Q.- That is not an answer to my question.

A.- There could not have been anything if the gong had not been beaten.

Q.- If the cannon had been taken and not returned we will suppose, and the specimens had been carried around the streets, could the burning and the killing have happened without the beating of the gong?

A.- The people in and around Lienchow (　　) are all peaceful and good people. If no such thing as bea ting a gong, no such thing could have happened.

Q.- Do you think the exhibition of the specimens around the streets without the beating of a gong would also collect people?

A.- Must be a lot of people collected.

Q.- Do you think if the specimens had not been taken out of the hospital, the cannon had not been taken, and simply a procession formed and a gong beaten, would that have caused the trouble alone?

A.- No.

Q.- Then the gong was no special signal for these bad characters to collect and loot?

A.- No.

Q.- What other causes besides taking the cannon and specimens will account for the burning and killing?

A.- All on account of the holding of the joss celebration. I do not know any other cause. I cannot tell of any other from the bottom of my heart.

Q.- Was not one of the causes that led to the burning and killing a desire to plunder and loot?

A.- They took advantage of the trouble, and members of the Triad Society took advantage of this to plunder and loot.

Q.- Is it generally known here there is a regular organisation which has for its object loot and plunder?

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A.- I do not know.

Q.- Do you think that if the gong were to beat at any time and a large crowd of people assembled that there would be the bad element, the same bad element would endeavour to burn and plunder for the purpose of loot?

A.- No. If you beat a gong and don't say something, nothing will happen.

Q.- Suppose you beat a gong now and call the people together and say "I want to kill one Taotai", would they kill me?

A.- I cannot tell, I cannot read the mind of the people.

Q.- How do you know they would do it?

A.- I guess that they thought there were valuables in the missionaries' residence, so that they might have that intention.

Q.- Are there or are there not a lot of people - just a mob of bad people - in Lienchew (   ) who when they hear a gong beat, collect together with the expectation of loot and killing?

A.- That all depends. If you don't call them, nothing will happen The gong alone will not do anything.

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ELEVENTH SITTING, Thursday 30th November 1905.

KUNG A SHUN ( ), sworn, declared.

Q.- Your age?

A.- 26.

Q.- What is your occupation?

A.- Matting worker.

Q.- What village do you belong to?

A.- Shui Ki Chung ( ).

Q.- Where is that? How far from Choy Un Pa ( )?

A.- About 20 li ( ) to the northward of Choy Un Pa ( ).

Q.- Did you take part in the joss celebration - subscribing money and so on?

A.- I subscribed 50 cents.

Q.- You are not an inhabitant of Choy Un Pa ( ). How is it you came from such a distance to subscribe money?

A.- I am a resident working near Choy Un Pa ( ), so I subscribed. I work here.

Q.- In Choy Un Pa ( ) you have been living for the last 2 or 3 months?

A.- Two or three years I have been living here.

Q.- Were you at the joss celebration on the 1st day of the 10th moon?

A.- After I had my breakfast I went there.

Q.- What time did you go there?

A.- About 7 o'clock in the morning.

Q.- Did you hear that any cannon were taken away from the joss celebration?

A.- When I arrived there, I heard from the elders that Dr. Machle robbed themof three cannon.

Q.- Very early in the morning or some time after you got there. You say you got there at 7 o'clock.

A.- As soon as I arrived at the entrance of the joos shed.

Q.- What did you do then?

A.- I saw that the elders repeatedly demanded the return of the

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the cannon but refused, and in addition to that the people were threatened to be sent to the officials.

Q.- Did the elders tell you that the return of the cannon had been refused?

A.- I was at that time in the temple. The elders returned from Dr. Machle's place and said that he had absolutely refused to return the cannon.

Q.- Did the elders say this to all the people?

A.- Yes.

Q.- To all the people?

A.- Yes.

Q.- What did you do then?

A.- We had our morning feast and we all went in search for the cannon.

Q.- Did they drink wine or intoxicating liquors at their morning feast?

A.- Some of the men there had just had their morning feast and some of them had not had their feast.

Q.- Had they any wine?

A.- I myself did not take any wine, but others did.

Q.- After the feast where did all the people in the joss house go to?

A.- After feasting we went in search for the cannon, but instead of finding the cannon we found the infants.

Q.- Were you one of the party that went in search for the cannon in the hospital?

A.- I did not go myself.

Q.- Who did go in search for the cannon? Give us some names.

A.- I cannot tell you because there were so many of them. I could not recognise them. I did not go myself.

Q.- You have lived in that village and you took part in the celebration and you must know of the villagers and their names and be able to recognise them. How is it you cannot give us the names of a few people who went over there to get the cannon?

A.- There was such a lot of people. Really I cannot.

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Q.- What were you doing then?

A.- I was busy in returning the thibgs we borrowed in connection with the celebration.

. Witness was warned to speak the truth.

Q.- Did you go to Lung Tam ( ) temple?

A.- I never did.

Q.- But others say you did.

A.- No matter what others say, I never went. If you find that I actually went punish me.

Q.- Do You know Leung A Kum ( )?

A.- I know Leung A Kim ( ).

Q.- Did you see him there that day?

A.- I saw him at the joss celebration temple.

Q.- Leung A Kum ( ) saw you and said you plunged into the water with a sword.

A.- Qyite possible and probable that Leung A Kum ( ) made a mistake.

Q.- Tang Kun To ( ) saw you too.

A.- I did not go. How could he have seen me?

Q.- Where did you go?

A.- On that day I lost my bedding and all. I was looking after the returning of the articles which we borrowed to make up a kind of circus of fabuleus tiger and lion.

Q.- We have positive evidence of what you did on that day, and your falsehood renders your crime all the greater and you merit greater punishment.

Why did the people burn the buildings when they knew the cannon were returned?

A.- The cannon had never been returned.

Q.- Why did they burn the buildings?

A.- Because they asked for the cannon and were refused and they went in search for the cannon but before they found the cannon they found the specimens. Then people who had lost infants previously said "Oh, that is the infant that has been murdered" or something like that.

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Then of course excitement was created in that way and they set fire to the buildings.

TANG KUN TO, declared.

Q.- Your age?

A.- 24.

Q.- Your occupation?

A.- Vegetable gardener.

Q.- Where do you live?

A.- At Choy Un Pa ( )

Q.- How is it that you call yourself Au A Shun ( )?

A.- After my father died my mother got re-married to a Mr. Au ( ) and I had to adopt that name. I am step-son to Au ( ).

Q.- Was your step-father at Choy Un Pa ( ) or somewhere else?

A.- My step-father is living at Sam Kong ( ).

Q.- Is not your nickname Lai Fuk Wong ( )?

A.- My real name is Tang Kun To ( ): my nickname is Lai Fuk Wong ( ).

Q.- Why did you pull Dr. Chesnut out of the cave? Did you go in yourself or somebody else tell you to do so?

A.- I did not take part. Other people did.

Q.- What other people?

A.- Members of the villages of Upper Ho Chun ( ) and Lower Ho Chun ( ).

.- In such a lot of them,how could you tell?

Q.- Don't you know anybody who took part? Some of them. Who are they? Tell us their names.

A.- Lo A Choy ( ).

Q.- What did he do?

A.- He did not move his hands.

Q.- What were you doing yourself there?

A.- I followed just to look on.

Q.- You were at Lung Tam ( ) temple then?

A.- Yes.

Q.- The day before yesterday Leung A Kam ( ) pointed to

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to you in the yamen and said he saw you murdering in the river. How is it that so many people saw you and your eyes were so bad that you could not recognise even one man?

A.- There were such a lot of people. So many of them from different villages how could I tell?

Q.- Was there anybody there from your village?

A.- I saw Lo A Choy ( ) beating the gong.

Q.- Where was he beating the gong?

A.- On the sand bank.

Q.- Where?

A.- Near Choy Un Pa ( ).

Q.- What did you do at Lun Tam ( ) temple?

A.- Lo A Choy ( ) was beating the gong and went as far as Ngo Kung Tam ( ) and he did not go any farther.

Q.- Beating the gong all the way?

A.- Yes.

Q.- Were there any people from your village at Lung Tam temple?

A.- One named Tang A Chiu ( ), Shing On ( ) and then Lo A Choy ( ) who was beating the gong as far as to Ngo Kung Tam ( ) and then he came back and went back again to Lung Tam ( ) temple. That is all I can tell you?

Q.- Did Leung A Kung go?

A.- I did not see whether he was there or not.

Q.- Did not Sam Ying Fan go?

A.- I did not see. I can only tell those whom I saw.

Q.- Did not you see Kung A Shun ( )?

A.- I did not see him.

Q.- What did these men do that you mentioned?

A.- They were looking on and I was looking on?

Q.- If you were looking on and you were there, you must have seen some of the people killed because they were killed.

A.- I did see the foreigners beaten and I saw them thrown into the water.

Q.- Who threw them into the water?

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A.- There were so many people there, I cannot tell.

Q.- You must have known one man.

A.- No.

Q.- Where did they come from, these men that did the killing?

A.- I cannot tell.

Q.- Who was killed first.

A.- I cannot tell: I did not see distinctly.

Q.- How is it you did not notice? You went over to look. What were you lookingat?

A.- Such a lot of people there I could not distinguish whether it was a man or a woman.

Q.- You just admitted that you saw them killed.

A.- They were not beaten: only pulled about.

Q.- Did you see the little girl thrown in the water?

A.- Yes.

Q.- Was she thrown in before or after the others?

A.- An adult first.

Q.- Man or woman?

A.- I cannot tell. I could not distinguish.

Q.- There was one large woman and one rather small women. Which one of these was it?

A.- Small.

Q.- Was that Dr. Chesnut?

A.- Yes, Dr. Chesnut.

Q.- Who threw her in?

A.- There were too many men there. How can I tell?

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TWELFTH SITTING, Friday, 1st December 1905.

TSANG NANG SIN ( ), declared.

Q.- Your age?

A.- 22.

Q.- What do you do for a living?

A.- I am a priest at the Lung Tam ( ) temple.

Q.- What did you do when the foreigners first came to the temple?

A.- I was in my room at the time they first came in. I came out of my room to look at them. I saw them going into the cave.

Q.- Did you have any conversation with them when they first arrived?

A.- No.

Q.- Were there any Chinaman with them when they first arrived?

A.- I did not notice.

Q.- Who did you see and what did you see?

A.- I only saw they were foreigners.

Q.- How many foreigners were there?

A.- About seven: I do not quite remember.

Q.- You did not see a Chinaman with the party?

A.- I did not see.

Q.- A certain Chinaman has admitted that he was with the party when they arrived at the temple. How is it you did not see that Chinaman when you saw everyone else?

A.- I did not see him.

Q.- What did you do when the foreigners arrived?

A.- I went back to my own room.

Q.- Did you suggest to the foreigners that they had better go to the cave?

A.- No.

Q.- Did you retire to your room before the foreigners started off to go back into the cave?

A.- I saw them going in at the time. They were going just at the time.

Q.- Did you invite the foreigners into the temple and say

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"Everything will be alright here. You will be safe here"?

A.- I never said that.

Q.- Never asked them to come into the temple?

A.- No.

Q.- Never spoke to them at all?

A.- No, never.

Q.- Did you know they were in danger and wanted to take refuge dow down there?

A.- I did not know that they went there for refuge.

Q.- Did you hear the mob coming?

A.- Afterwards I noticed that they were breaking in by the small side door.

Q.- Was the main door closed before you retired to your room?

A.- I did not go out that far to see the main door. My room was inside.

Q.- Did you not give Dr. Machle some matches before you went to your room?

A.- Yes, I did.

Q.- Where were you when you gave the matches to him?

A.- In the reception room.

Q.- Then you did know that they were trying to hide for safety?

A.- I thought that they wanted the matches for smoking purposes.

Q.- You mean to say that seeing foreigners excited as they must have been you thought that Dr. Machle wanted them for smoking purposes when he did not have a cigar in his hand.

A.- At other times they used to come to the temple for a look round.

Q.- Did you not observe that the foreigners who went into the cave were fleeing and wanted to hide?

A.- I did not know that they came for refuge.

Q.- When you heard the mob trying to break in did you go out and try to persuade them not to enter?

A.- When the mob broke in the side door I got frightened and bolted my own door and shut myself in the room.

Q.- When did you come out from your room?

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A.- Afterwards the people broke open the door of my room.

Q.- Did you hear them bursting open the main door?

A.- I did not hear the breaking of the main door but as soon as I heard the breaking of the side door I bolted my own door.

Q.- What did you see after they broke open your door?

A.- I saw a crowd of people who asked me "Where are the foreigners hiding themselves"? I answered "I do not know: I have not seen them

Q.- Did you hear the Chinaman who was with the foreigners ask the foreigners for money?

A.- I was inside my room. I did not come out. I did not hear.

Q.- We know that a Chinaman did ask for money in your presence. I want you to tell me if that is true.

A.- Indeed, I can swear by the heavens that I have not seen anything of that kind.

Q.- Did you hear anybody asking for money?

A.- I did not hear.

Q.- Can you swear by the heavens that you thought these people were not fleeing for their lives to hide?

A.- I can swear that I did not know whether they went there for refuge or not.

Q.- Did the mob not compel you to go to the mouth of the cave and call out "Come out of the cave, I cannot help you"?

A.- I can swear by heaven that I never said so.

Q.- Did you see any of the foreigners brought out of the cave?

A.- No, I was in the room.

Q.- But you saw them break the room open and ask where they were?

A.- I was inside the room. I did not leave the room.

Q.- You did not leave the room while they were inside?

A.- I was inside my room and did not dare move an inch.

Q.- Do you not think you should have gone out and tried to persuade the mob?

A.- I was all by myself. There was such a big crowd there. I dared not come out and interfere.

Q.- We are told by one who was in the temple - that went to the temple - that when the foreigners went in they closed the door themselves. Then after closing the door you lit a match and gave it to

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to one of the foreigners. Then the foreigner took the whole box from your hand. Did not you realise then that by reason of their closing the door, which they would not have done on an ordinary occasion, tha that they were excited and fleeing for their lives?

A.- I did not know that they were come for refuge.

Q.- What do you think they meant by closing the door?

A.- I do not know whether they did close the door or not.

Q.- Where did you meet the foreigners first? In what part of the temple?

A.- I met them at the reception room just outside the entrance of the cave.

Q.- Where is your own room?

A.- My room is adjoining thatparticular reception room.

Q.- Did you not meet them before at the main door of the temple?

A.- No, not at the main door at all.

Q.- Did you not see the foreigners as they were approaching the temple?

A.- No, I did not see them approaching the temple.

Q.- Was there an old man with you at the temple when the foreigners arrived?

A.- Only myself, alone.

SHING ON, (   ), declared.

Q.- Your age?

A.- 31.

Q.- What do you do for a.living?

A.- Farm labourer.

Q.- Where do you live.

A.- Chey Un Pa (   ).

Q.- Did you go to the joss celebration on the 1st day of the 10th moon?

A.- No.

Q.9- When you saw the hospitals burning did you go and look at them

A.- I did not go.

Q.- Where were you all day?

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A.- I was cutting grass.

Q.- Where?

A.- Far down that way (pointing to the south).

Q.- How is it Kung A Shun saw you there?

A.- I can swear he could not have seen me that day.

Q.- He can swear he was certain he saw you that day.

A.- He could not have seen me.

Witness was cautioned about speaking the truth. He replied:- Whatever I say now will be nothing but the truth.

Q.- But I don't think what you have told us is the truth.

A.- It is true, nothing but the truth. I am an honest man.

Q.- Where were others who were cutting grass with you all day that day?

A.- Only by myself.

Q.- Nobody around that saw you at all that day?

A.- I was not seen by anybody.

Q.- Where were you at work that day and how far away were you?

A.- Between 20 and 30 lis (   ) away. I did not come until late in the evening.

Q.- Who were you working for?

A.- I went to cut grass for my own use for fuel.

Q.- On whose land was it?

A.- It was public land.

Q.- If you can mention anybody whom you spoke to during that morning, or several people, that will establish the fact that you were not at the scene of the burning; otherwise we will suspect you of being there from the information we have.

A.- I went to cut grass. I did not come across anybody. I can swear to anybody that this is true.

Q.- During what hours did you cut grass?

A.- I went there as soon as I had my breakfast. I did not come until late in the evening.

Q.- Did you not eat from early morning until late at night?

A.- I did not lunch. I only had breakfast and then I went to work. I did not have my evening meal until I got home.

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Q.- How much did you subscribe to the joss celebration?

A.- I have subscribed nothing.

Q.- Have you got a family?

A.- I am a single man. Only by myself.

Q.- Why did you flee if you were not guilty?

A.- I was not fleeing. I went to my relatives and worked for them for the harvest.

Q.- Where was this?

A.- A place called Kau Tei ( ), 30 lis away from here.

Q.- Were you arrested there?

A.- Yes.

Q.- Do you know Kung A Shun ( )?

A.- I knew Kung A Shun ( ) is a native of Siu Ki Shun( ) That is another part of the place so I don't know him much. Siu Ki Shun ( ) must be 25 lis from here.

Q.- Were you not at the Lung Tam temple on the 1st day of the 10th moon?

A.- No.

Q.- Do you know anybody who was at the Lung Tam temple from your village that day?

A.- I did not hear.

MANG SHIU TSANG ( ), deposed.

Q.- Your age?

A.- 43.

Q.- What is your occupation?

A.- A lunch vendor.

Q.- Where do you live?

A.- Just outside of Lienchow ( ) city.

Q.- Where did you go in the morning of the 1st day of the 10th moon?

A.- I was working at home preparing luncheons.

Q.- Were you preparing luncheons all that morning?

A.- I am generally preparing them until about 11 o'clock and then when I have finished I come out in the streets to sell.

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Q.- Did you go across the river from Lienchow ( ) that morning

A.- I did not go. I had my stall at the wharf.

Q.- Did you cross the water in the afternoon?

A.- No, I did not go.

Q.- We have information that you were present at the burning of the foreigners' buildings on the 1st day of the 10th moon during the morning.

A.- I did not go. I was at my own business at the wharf.

Q.- Have you heard of anybody that was over there?

A.- I have not heard.

Q.- Did you see the burning of the buildings from the other side of the river?

A.- I could see the smike from ober in the city.

Q.- And you did not go over when you saw the smoke?

A.- I did not go over.

Q.- Did many people go over?

A.- A large number of people did go over.

Q.- Did you not have a relative over at Choy Un Pa ( )?

A.- Yes.

Q.- When you saw the trouble why did you not go over to enquire and see what was the matter?

A.- Because I had my stall to look after. I could not leave.

LEUNG A YUNG ( ), declared.

Q.- Your age?

A.- 44.

Q.- What do you do?

A.- Vegetable grower.

Q.- What did you do on the 1st day of the 10th moon?

A.- On the morning of the 1st day of the 10th moon I went out early to sell vegetables and afterwards I went home to have my breakfast.

Q.- Where is your home?

A.- I live at the west gate of the city, but I went over to Choy Un Pa ( ) to sell vegetables.

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Q.- On that day?

A.- Yes.

Q.- Have you a garden at Choy Un Pa? ( ).

A.- Several plots.

Q.- How much did you subscribe to the celebration that day?

A.- Half a dollar.

Q.- Tell us where you went that day.

A.- After breakfast I went over to the celebration shed intending to return the articles we borrowed for the celebration. When I got over to the shed, I heard the elders say that Dr. Machle had taken away their cannon and they went over to ask Dr. Machle for them and Dr. Machle refused.

Q.- Tell us what you did after that: not what you heard.

A.- I was taking away some articles borrowed to return to the owners.

Q.- What then did you do?

A.- The young people at the time hearing that the cannon were not returned decided to go in search for them at the hospital. During that they found the specimens.

Q.- What did you do: not what they did.

A.- There were over 20 hanging lamps and I was busy packing them.

Q.- After you finished packing what did you do?

A.- Afterwards I was busy returning the things to the owners.

Q.- Did you return them?

A.- It took two trips to finish returning them.

Q.- Where did you return them to?

A.- Hep Shun Wo( ), Yuen Lo Pat ( ), So A Chiu ( ), Wong Ku Shan ( ) and Tang A Kai ( ).

Q.- Where are these people? Are they all in the city?

A.- Yes, all belong to the city.

Q.- Were you returning these things while the buildings were burning?

A.- It was on account of the burning of the hospital that we had to be in such a hurry to return them because I was responsible for them.

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Q.- What time was it when you finished returning them?

A.- It was towards the evening.

Q.- What did you do after that?

A.- I had to see that the tables and chairs were returned to the owners.

Q.- Where were you arrested?

A.- At Ma Tao Po ( ), over 80 li from here.

Q.- On what day were you arrested?

A.- The 25th day of the 10th moon.

Q.- Why did you flee?

A.- Because I heard that on account of the burning, everyone who took part in the celebration had to be arrested. So I got clear.

Q.- Were you at Lung Tam ( ) temple on the 1st day of the 10th moon?

A.- No.

Q.- Why did you not go?

A.- Because I was too busy returning these things.

Q.- Why did you not stop and prevent the young men from burning the buildings?

A.- I was responsible for some valuables such as clocks and curios and jade stones. Some of these ornaments were borrowed on my own responsibility.

Q.- You were then a very important man in this celebration?

A.- Because I am better known to the people up the streets in the city so of course they entrusted me.

Q.- Give us some names of those who were at the celebration.

A.- Lo Tak Fun ( ). There were so many people.

Q.- Cannot you give any other names?

A.- I don't know characters.

Q.- You knew men's names when you meet them. Don't you call them something?

A Member.- How can you tell the shops from where you borrowed the lamps?

Q.- If you don't know men's names how can you tell the names of the shops?

A.- Lo A Ki ( ), Leung A Kam ( ). I did not

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I did not particularly notice. People were coming and going. I cannot recollect the others.

Q.- Practically the whole village were there?

A.- The whole population of Choy Un Pa ( ) is only about 40.

Q.- All the 40 were there, were they?

A.- I was working. I did not take particular notice. I did not know how many.

Q.- You were one of the prominent figures in the celebration. You borrowed the lamps and objects for decorating; how is it you do not know who were there?

A.- Because I did not take particular notice. I was taking the lamps and other things.

Q.- Who was the man who received the subscriptions?

A.- I don't know who received the subscriptions, but the half dollar I subscribed I paid at the temple.

Q.- Who did you give the money to?

A.- Lo A Hing ( ) was the man to whom I gave the money.

WONG A FAT ( ), declared.

Q.- Your age?

A.- 36.

Q.- What do you do?

A.- Mat maker for fishing boats.

Q.- Where do you live?

A.- Ko Tui ( ), a small village.

Q.- How far is it from here from Choy Un Pa ( )?

A.- 3 or 4 lis.

Q.- Do you work here?

A.- I was away at Tung Pei ( ) -- working there ever since the 28th of the 6th moon until the 4th day of the 10th moon when I arrived.

Q.- When were you arrested?

A.- On the 15th day of the 10th moon.

Q.- Are there many people who knew you were away from this district

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all that time you mentioned?

A.- Yes, many people: everybody.

Q.- How long had you been here before you went to Tung Pei( )

A.- Very seldom I work about Lienchow ( ). I work a distance away.

Q.- Who knows you were away in the 1st day of the 10th moon?

A.- One called Ng Fo Lun ( ) who saw that I came back.

Q.- If you were working with two or three men out in this place away from here, we want you to mention some of these men and have some of them say you were working there.

A.- One called Pun Fuk Lun ( ), my employer. Another Wong Shing Hing ( ), and Lo A Tung ( ) who were working together with us. The three men can testify that I was away.

Q.- How is it you were in the temple after the trouble - after your return?

A.- Because when I came back I was told that all the people here had fled away and that there was practically no work for me to do so I was invited by a friend just to put up my quarters there for a few days to be with them.

Q.- Were you not hired to be a paid volunteer?

A.- No. I was asked to join the volunteers, but I refused.

Q.- Why should you go to such a place that gave rise to such a wicked crime?

A.- Because other people put up their quarters there and I was invited.

Q.- Where did these other people belong to?

A.- Six of them. Some belonged to Choy Un Pa ( ) and some to other places .

Q.- Tell the names.

A.- Shing On ( ), Kung A Shun ( ), Tung A Fat( ) Lau Sam Mui ( ), Shum A Hing ( ) - I am not quite sure of his individual name - There is one by the name of Shiu ( ), but I don't know his individual name.

Q.- Did the people tell you about their wicked crime who were in the temple with you?

A.- They never said anything to me.

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Q.- How many of them that were in the temple were there on the day of the massacre?

A.- I do not know because they never told me. During the several days I was there, they never said anything within my hearing.

Q.- Did not the people there try to get the 24 wards to help them in resisting the provincial troops when they heard they would arrive here soon?

A.- No.

LUI A KIU ( ), declared.

Q.- Your age?

A.- 52.

Q.- What do you do?

A.- Vegetable hawker.

Q.- Where do you live?

A.- Upper Ho Chun ( ).

Q.- Where were you on the morning of the 1st day of the 10th moon?

A.- I was in the city hawking.

Q.- All the morning?

A.- Up to 9 o'clock.

Q.- What did you do after 9 o'clock?

A.- I went home to Upper Ho Chun ( ) to have my breakfast.

Q.- Did you pass the hospitals going home?

A.- I went round by Lower Ho Chun ( ).

Q.- What did you do after breakfast?

A.- Came over to the city again to do hawking.

Q.- Did you not subscribe to the celebration at Choy Un Pa ( )?

A.- No.

Q.- Are you not down in the books as subscribing? Has your village an interest in the temple?

A.- No.

LIU CHIU KWAN ( ), declared.

Q.- Your age?

A.- 21.

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Q.- What do you do?

A.- Vegetable gardener.

Q.- To where do you belong?

A.- Lower Ho Chun ( ).

Q.- Did you subscribe to the joss celebration at Choy Un Pa ?

A.- No.

Q.- Where were you on the 1st day of the 10th moon?

A.- I was carrying fertiliser.

Q.- All day long?

A.- I took fertiliser to the garden and then went back again.

Q.- Where was this?

A.- In the open on this side

Q.- Did you visit Choy Un Pa ( ) on the 1st day of the 10th moon?

A.- No.

Q.- Did you go to Lung Tam ( ) temple?

A.- No.

LIU SHIU FUN ( ), declared.

Q.- Your age?

A.- 53.

Q.- Your occupation?

A.- Vegetable hawker.

Q.- Where do you live?

A.- Lower Ho Chun ( ).

Q.- How much did you subscribe to the joss celebration at Choy Un Pa ( ).

A.- I did Not subscribe at all.

Q.- Where were you on the day of the burning of the hospital?

A.- I was cutting fuel.

Q.- Where?

A.- At Ngo To Tai ( ), about 11 or 12 lis from here.

Q.- How long did you stay there?

A.- I came back sometime after 5.

Q.- You were there all day long?

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A.- Yes.

Q.- Anybody go there with you?

A.- I was by myself.

Q.- Did anybody know you were there?

A.- People knew that I used to go up in the mountains to gather fuel.

Q.- How many people in Ho Chun subscribed to this celebration?

A.- None at all. Not one.

LIU A SUT ( ), declared.

Q.- Your age?

A.- 60.

Q.- Your occupation?

A.- Gardener.

Q.- Where do you live?

A.- Upper Ho Chun( ).

Q.- How much money did you subscribe to the celebration?

A.- I did not subscribe.

Were you anywhere near the hospitals or Lung Tam ( ) temple on the lstbday of the 10th moon?

A,- No.

Q.- Where were you?

A.- I was working in the gardens watering.

Q.- Where?

A.- At Go Tui ( ).

Q.- Did people see you working in the garden all day?.

A.- Yes, many people.

Q.- Who among others saw you?

A.- People belonging to the Tong ( ) family and people belonging to the Cheung ( ) family.

Q.- Just name one of them.

A.- I know them by their surname. I don't know their individual name.

Q.- How far is your garden from the hospitals?

A.- About 5 li.

Q.- How far is it from Lung Tam ( ) temple?

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A.- Over 10 lis.

CHEUNG A KWONG ( ), declared.

Q.- Your age?

A.- 44.

Q.- What is your occupation?

A.- Garden labourer.

Q.- Where were you on the 1st day of the 10th moon?

A.- I was working in the fields.

Q.- Where?

A.- Mun Chuk Tung ( ).

Q.- How far is it from here?

A.- On the other side of Ngo Kung Tam ( ), about 4 or 5 li.

Q.- What village do you belong to?

A.- Ngo Kung Tam ( ).

Q.- Were there many people working in the fields with you that day

A.- Over 10 men.

Q.- Name them.

A.- All my fellow villagers.

Q.- Name one or two of them.

A.- All of them belong to the same clan. One is called Cheung U Tau Tsai ( ), Cheung U Kwong ( ), Cheung Lo Leun ( ), and others belonging to Mun Chuk Tung ( ).

Q.- How long did you work there that day?

A.- We started work after we had breakfast early and we worked until evening.

LIU TO NIN ( ), declared.

Q.- Your age?

A.- 34.

Q.-, What do you do?

A.- Farm labourer.

Q.- Where do you live?

A.- Ho Chun( ).

Q.- Upper or Lower?

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A.- Lower.

Q.- How much money did you subscribe to the joss celebration?

A.- I did not subscribe?

Q.- Where were you on the day of the feast?

A.- I was digging sweet potatoes at Ling Tao ( ), 6 or 7 li the other side of Ho Chun ( ).

Q.- All day?

A.- Yes.

Q.- Anybody with you digging potatoes that day?

A.- Only myself.

Q.- Anybody see you dig potatoes?

A.- There must be a lot of people passing by.

Q.- Do you know of anybody who can tell us you were not at the burning of the buildings that day?

A.- Yes.

Q.- Who are they?

A.- Even the Christians they can come forward and speak for me.

Q.- Who can come forward?

A.- Liu Yeung Chun ( ).

Q.- Did he see you at some other place in the fields all of that day?

A.- People passed me, I don't recollect who they were.

Q.- What time did you getto Lung Tam ( ) temple?

A.- I never went there.

AU A FAT ( ), declared.

Q.- Your age?

A.- 29.

Q.- What are you?

A.- Opium seller at Sam Kong ( ).

Q.- You live at Sam Kong?

A.- Yes, with my mother.

Q.- Has your brother always borne a good reputation?

A.- Good.

Q.- Until now?

A.- I cannot say.

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Q.- Why do you think your brother took part in the burning of the buildings?

A.- I do not know because I was nursing my mother at Sam Kong( )

Q.- What explanation did your brother give for fleeing away to Sam Kong ( ) after burning the and massacre?

A.- He went back to receive a sister-in-law back to this place.

Q.- Why did he remain in Sam Kong ( ) so long?

A.- My brother came to Sam Kong ( ) to join me to go to fetch my sister. My sister is in Lien Shan ( ).

Q.- Why did your mother cry when you and your brother were arrested in Sam Kong ( )?

A.- Because my brother took part in the celebration at Choy Un Pa ( ) and he came to Sam Kong ( ) to envolve his elder brother.

Q.- What does your brother say he did on that day?

A.- Nothing.

Q.- What cause could your brother have had for assisting in burning the mission property and massacring missionaries?

A.- I don't know what cause he had: he did not tell.

LIU A KI ( ), declared.

Q.- Your age?

A.- 26.

Q.- What is your occupation?

A.- Farm hand.

Q.- To which village do you belong?

A.- Ho Chun ( ).

Q.-, How much money did you subscribe for the joss celebration at Choy Un Pa ( )?

A.- None at all.

Q.- Where were you on the 1st day of the 10th moon?

A.- I was planting vegetables.

Q.- Where?

A.- Lung Ku Tung ( ).

Q.- How far from Choy Un Pa ( ).

A.- About 10 li.

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Q.- Anybody working with you?

A.- My younger brother.

Q.- Anybody see you working there all day long?

A.- A lot of people working about the filed.

Q.- Can you mention the name of one person who would know you were there all day long?

A.- Lui A Chih (   ).

Q.- Were you at any time during the day ay Choy Un Pa (   ) or Lung Tam (   )?

A.- No.

SHENG SHEK TSO (   ), declared.

Q.- Your age?

A.- 53.

Q.- What are you?

A.- Gardener and hawker.

Q.- Where do you live?

A.- Yueng Tan Kuk (   ).

Q.- On the Lienchow side of the river?

A.- Yes.

Q.- Where were you during the morning of the 1st day of the 10th moon up to 12 o'clock?

A.- In the city hawking.

Q.- Morning and afternoon?

A.- I was hoeing and watering in the afternoon in my own garden.

Q.- How much did you subscribe to the joss celebration at Choy Un Pa? (   ).

A.- I did not subscribe any.

Q.- Why not?

A.- I was living over there and I had nothing at all to do with this.

Q.- Have you any relatives over there?

A.- No

Q.- When there was so much excitement in your immediate vicinity how was it that you continued to work in the field?

A.- I have to work for a living from hand to mouth. I have to

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to mind my own business.

Q.- Did you see the buildings burning from where you were working?

A.- I could not see: not even the smoke.

Q.- Do you think that anybody with whom you are not on friendly relations are likely to give your name as being connected with this massacre and the burning?

A.- Not that I know of.

Q.- Somebody has given your name as having subscribed to this joss celebration. How can you account for that?

A.- No, I don't understand.

Q.- Have you any enemies?

A.- I am well known to the kaifong people all about. As fas as I know I have made no enemies.

Q.- Did anybody see you at work there in the morning?

A.- Yes, morning and evening: anybody could have seen me.

Q.- Many people could testify that you were not over at the buildings?

A.- Yes, many people said on that day "You will not go over to have a look" I never took any notice.

Q.- I want an answer.

A.- I believe the kaifong people in the streets would know me and they could testify - the street supervisers could testify.

SHUM A LI (   ) arrested by mistake was called on but was not heard. He was discharged by the Chinese officials.

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THIRTEENTH SITTING, Saturday 2nd December 1905.

CHAU CHAN SHI (   ), sworn.

Q.- What is your age?

A.- 61.

Q.- What does your husband do?

A.- A cook and vegetable gardener.

Q.- Where do you and your husband live?

A.- Opposite the male hospital on Dr. Machle's property.

Q.- What did you see yourself on the day that the hospitals were burnt? Tell us something you saw.

A.- On the 1st day of the 10th moon, Dr. Machle came down to cure the patients. Dr. Machle saw the people firing cannons. He asked the young ones not to do it.

Q.- Did you see this with your own eyes?

A.- I saw with my own eyes. I saw Dr. Machle actually telling the men not to let off cannon.

Q.- Be careful and do not tell us anything you did not see with your own eyes. Leave out everything you did not see.

A.- Dr. Machle is not a troublesome man: He is a man always ready to help.

Q.- Did you see Dr. Machle take the cannon away?

A.- When Dr. Machle did not succeed in stopping them letting off the cannon, he took three of them away.

Q.- Where did he take them to?

A.- To the dispensary at the male hospital.

Q.- Then did somebody come to ask him to give them back?

A.- Yes. Immediately he returned them.

Q.- Did you see them returned?

A.- A pox-marked man at the male hospital by the name of Tak Hing (   ) returned them. He is employed by Dr. Machle.

Q.- Did he hand them back?

A.- I actually saw the cannon returned to the old men.

Q.- To what old man?

A.- Lo Fat (   ).

Q.- What did Lo Fat (   ) do with them?

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A.- Tak Hing (   ) returned the cannon to Lo Fat (   ) and Lo Fat (   ) handed them to my husband and he returned them to the temple.

Q.- What did the men do when your husband handed them into the temple?

A.- Mynhusband with his own hands left the cannon underneath the bed in the temple.

Q.- Did a lot of people know they had been returned?

A.- A lot of people saw.

Q.- Did any of the old men, or elders tell the people that they had been returned? Did they go round and tell them they had been returned and that it would be alright now?

A.- I cannot say.

Q.- What did you hear the people say when the cannon were being returned? What remarks did you hear from anybody around in the crowd?

A.- The people at the shed said it was alright, but some bad characters sang out and wanted to kill my husband and my husband got frightened and came home.

Q.- Why did they want to killyour husband?

A.- Because they disliked him for being a follower of Drl Machle.

Q.- You said you saw Dr. Machle take the cannon. Where were you then?

A.- I was coming down the celebration shed way.

Q.- And you said that Dr. Machle was trying to stop the firing of the cannon. Stop one man or stop many men?

A.- Two men there.

Q.- Big men or boys?

A.- Adults.

Q.- You told us that your husband took the cannon back to the temple and put them underneath the bed. Did you see this?

A.- I followed my husband, so I saw.

Q.- Did your husband tell you why he put the cannon underneath the bed?

A.- He was told by some prominent man to put them underneath the

the bed and see about them later.

Q.- Do you know that prominent man?

A.- Lo A Fat ( ).

Q.- Who went to ask Dr. Machle for the return of the cannon?

A.- Lo A Fat ( ).

Q.- Did Lo A Fat ( ) go alone to ask Drl Machle or with others?

A.- Four elders altogether.

Q.- Give us the names of all the four.

A.- Tang Fu Pai ( ), one known by the nickname of Kun Lung Na ( ), Lo A Fat ( ) and my husband Chou Shek Yeung ( ).

Q.- Is your husband a Christian?

A.- No.

Q.- Did he take a part in the joss celebration?

A.- Yes, he was a cook.

Q.- Where?

A.- At the celebration.

Q.- How many people were present and saw Dr. Machle take the cannon away?

A.- Over 20.men.

Q.- Twenty men outside of the temple?

A.- Outside the celebration shed.

Q.- Where were the cannon returned - inside the gate of the compound or outside the compound of the hospital?

A.- In the public thoroughfare outside the gate.

Q.- When the cannon were given back was Dr. Machle present at that place?

A.- There was a confusion there. Dr. Machle did not see.

Q.- Where was Dr. Machle then when the cannon were handed back?

A.- Dr. Machle was not very far, but there was a great crowd surrounding him and he did not see.

Q.- How far away?

A.- About 20 feet.

Q.- How many men surrounded Dr. Machle?

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A.- About 100.

Q.- At the time that the cannon were handed back how many men surrounded Dr. Machle?

A.- About 100 surrounding Dr. Machle.

Q.- Were there 100 at the joss celebration?

A.- Yes.

Q.- Did all the 100 go down to the hospital gate to find out about the cannon?

A. At first only 4 old men approached Dr. Machle, but gradually the crowd increased.

Q.- Before the cannon were handed back increased to 100?

A.- When the cannon were being handed back there were only 4 old men, but the others came after the return of the cannon.

Q.- All?

A.- Yes, after the return of the cannon then old and young and big and small.

Q.- How many?

A.- 12

Q.- Did you count?

A.- Yes, I did count.

Q.- What prompted you to count?

A.- Because they were prominent members so I had to count.

Q.- Did you see the buildings being burned?

A.- No., because I was threatened and I fled away. I did not see burning at all.

Q.- Did the old men who knew that the cannon had been returned explain to the crowd of young men that they had been returned and that there was no affair?

A.- Yes, I saw they did.

Q.- What did they say to them?

A.- Shook their hands like that: "Don't make trouble".

Q.- What did the young men say?

A.- The bad characters were beating their chests. "That won't do: That won't do".

Q.- What did they say?

A.- They said "That won't do. That won't do. We will have to go

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over and report this matter to the officials". The bad characters wanted to report the matter to the officials so that they can kill Mrs Machle.

Q.- Who was to report it to the officials?

A.- Leung A Kan was the man who said that.

Q.- What did Leung A Kan (   ) say?

A.- Leung A Kan (   ) came out of the shed beating his chest and said "We won't allow this: we won't allow this".

Q.- After your husband put the cannon underneath the bed did your husband leave the place immediately or stay there a long time?

A.- My husband was still there and I remained there too for breakfast.

Q.- You said just now that your life was threatened, why was it that you still remained there?

A.- I fled away when the burning was being started,

Q.- I want this question very clearly. Were the bad characters afraid that the missionaries would report the affair to the officials

A.- No.

Q.- The bad characters were not afraid that the missionaries would report it to the officials?

A.- They were very angered. No they were not afraid,

Q.- Why were they not afraid?

A.- They were very angered, They were not afraid.

Q.- Did they tell you that they were not afraid?

A.- Yes, they told me they were not afraid. "We don't care: we don't care".

Q.- From what you heard did they give you the impression or did they actually say they were not afraid of the officials?

A.- Yes.

Q.- Did you see any men with spears and weapons?

A.- Everybody was armed with spears and weapons: even youngsters.

Q.- Where did they get the arms?

A.- From the celebration shed. A small shed was set apart for fabulous lions like a circus.

Q.- How manynweapons did they have in there?

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A.- Over 10 or 20.

Q.- You said there were a 100 people there. Now you account for 20. Where did the other people get them from?

A.- The others were only sharpened bamboo.

Q.- Did they carry these weapons and flourish them around and make a demonstration with them before they got the cannon back?

A.- After they were returned.

Q.- Why after the cannon were returned did the people go into the hospital?

A.- Because they were so angry they could not restrain themselves.

Q.- What did they go in there to get?

A.- To go in search for money.

Q.- How long after the cannon were returned was it before they entered the hospital?

A.- About the time it takes to take two cups of tea. Immediately after.

Q.- Two cups of cold tea or hot tea?

A.- Cold tea.

Q.- Do you know anything about the temple?

A.- My husband fled and is now hiding among the mountains. They said they would kill him if he did not go along.

CHEUNG U KEONG ( ), declared.

Q.- Your age?

A.- 33.

Q.- What do you do?

A.- A game conductor at the fantan table.

Q.- Where do you live?

A.- Ngo Kung Tam ( ).

Q.- How much did you contribute to the joss celebration?

A.- No subscription.

Q.- Were you standing in front of the joss shed or in front of the hospitals when the hospitals were being burnt?

A.- On the 1st day of the 10th moon, I was conducting a game of fantan at Sam Kong ( ). I finished at 12 and at the time I got

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got back the burning was all over.

Q.- You were at Sam Kong ( ) all that day then?

A.- Yes, I was paid for the whole day.

Q.- Is that a special day for gambling at Sam Kong ( )?

A.- I went there on the previous day on the 29th of the 9th moon and I also went on the first day of the 10th moon.

Q.- Did you go with anybody?

A.- Yes.

Q.- You went out there with somebody the day previous?

A.- Yes.

Q.- Did you come back with those same people?

A.- Yes. We went together and came back together.

Q.- Who are these people?

A.- Shiu A Muk ( ) and Wei Wo Ko ( ).

Q.- Were there any men of more or less importance who saw you there at Sam Kong during that day and knew you were there all that day?

A.- I was working at the fantan shop called Yung Wo ( ).

Q.- Is it customary for you to go out there periodically? Do you often go that shop?

A.- Every market day I go, and on the 1st day we only play for half a day. That is why I finished on the 12th.

Q.- Did you go particularly during the 9th moon?

A.- Six days every month.

Q.- On your way back from Sam Kong ( ) to Lienchow ( ) did you stop at Lung Tam temple? ( )

A,- No.

Q.- Did you see a large crowd of people walking towards there or from there? A.- It is a different road. I did not come back that way, I could not see.

WEI WO KO ( ), declared.

Q.- What is your age?

A.- 25.

Q.- What is your occupation?

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A.- A fantan conductor.

Q.- Where were you on the 1st day of the 10th moon?

A.- I went to Sam Kong on the 29th day of the 9th moon and came back on the 1st day of the 10th moon at 12 o'clock.

Q.- Left Sam Kong ( ) at 12 o'clock or arrived in Lienchow ( ) at 12 o'clock?

A.- At 12 o'clock when I arrived here.

Q.- Who did you come with?

A.- Cheung U Kwong ( ) and Shiu A Muk ( ).

Q.- What did you do in Sam Kong ( )?

A.- Working at the fantan shop called Yung Wo ( ).

Q.- Did you see the buildings burning as you passed Choy Un Pa ( ) on your way back?

A.- The burning was all over then. The fire extinguished.

Q.- Were the buildings still smoking?

A.- There was some smoke.

Q.- What time did you leave Sam Kong ( ) on the 1st day of the 10th moon?

A Member.- Did you look at your watch?

A.- No timepiece.

Q.- How can you tell?

A.- When I got back to Ngo Kumg Tam ( ) I passed and saw some clocks.

Q.- And it was time then?

A.- After 12 o'clock.

Q.- What time did you leave Sam Kong( )?

A.- I could not tell.

Q.- About what time?

A.- We had been working in the fantan shop.

CHEUNG U KEONG ( ), recalled.

Q.- What time did you leave Sam Kong ( ) on the 1st day of the 10th moon?

A.- About 9 o'clock.

Q.- What time did you get here?

A.- Must be after 12.

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WEI WO KO (   ), continuing.

Q.- Did you see many people going towards the temple?

A.- When I got home I went over to the city. I did not see. People were talking about the burning and then afterwards I went over to the city to make some purchases.

Q.- Immediately?

(no answer).

Q.- Where di you go to make some purchases?

A.- To a shop called Tsui Wo (   ).

Q.- Where is that shop?

A.- Near the south gate just inside the city.

Q.- Did you often go to that shop? Do the people know you in that shop?

A.- I bought a waistcoat there.in the shop called Cheung Tai (   ) and a coat at Tsui Wo (   ).

Q.- Did you win or lose money at Sam Kong (   ) on that day?

A.- The table - the syndicate was a dollar on the better side.

Q.- How could you get money to buy things?

A.- We form a syndicate by subscribing so much capital and then we start the game and when we finish we divide. I got back my money.

Q.- What hour were you at these different shops?

A.- Two or three o'clock in the afternoon.

Q.- Immediately you arrived who did you see?

A.- Lau A Chu (   ) belonging to the shop of Yi Cheung Li (   ).

Q.- Were there many people in Ngo Kung Tam (   ) when you arrived?

A.- Very few people in the village.

Q.- Did most of the villagers go to the joss celebration?

A.- Our village took no share in the celebration.

Q.- Did not some of them go over there? You have just said some people described to you all about it. Now a whole lot of people must have gone over there.

A.- As a rule our village always respects Dr. Machle. The people in our village could see without turning out.

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Q.- You say that when that burning was going on that all those people stayed in their houses?

A.- I don't know.

Q.- What did you hear? You must give us information you know.

A.- They only said from the shop people that the foreign buildings had been burned. That is all I heard.

TANG A FAT ( ), declared.

Q.- Your age?

A.- 25.

Q.- Your occupation?

A.- Boat labourer.

Q.- Living where?

A.- I am working on the boats. I live on board boats.

Q.- At Lienchow ( )?

A.- Yes.

Q.- Where do you belong to?

A.- Native of Lienchow. ( ).

Q.- How much did you subscribe for this jods celebration?

A.- I did not take part. I did not subscribe. I was not here.

Q.- Where were you on the 1st daynof the 10th moon?

A.- I was on my way back from Ching Yuen ( ) and had got as far as Yeung Pai ( ). That night we moored there.

Q.- Where is Ko Yeung Pai ( )? How far from here?

A.- Three or four days' voyage from here.

Q.- At what time were you at Ko Yeung Pai ( )?

A.- The 1st day of the 10th moon. My boat did not arrive here until the 4th.

Q.- Then what time did you go to Lung Tam ( )?

A.- I did not go. I was not there.

Q.- How is it that Leung A Kam ( ) and two or three others saw you there?

A.- I cannot understand?

Q.- Do you own your boat?

A.- I was employed.

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Q.- Who owns the boat?

A.- Tai Yi Po ( ), a widow.

Q.- Where is she?

A.- Her boat is going out with cargo.

Q.- Anybody else on the boat except one woman?

A.- There was another man.

Q.- What is his name?

A.- Hau Yeung Kao ( ). He was my own mate. We worked together for this widow coming up this way from Ching Yuen ( ).

Q.- Where were you arrested?

A.- I was arrested at Choy Un Pa ( ).

Q.- What day?

A.- 15th day of the 10th moon.

Q.- How long after your return?

A.- I arrived here on the 4th and I was arrested on the 15th.

Q.- Where is this boat now?

A.- Down river acting as a lighter.

Q.- What were you doing over in the temple when you were arrested? What were you over there for ?

A.- On account of the burning of the buildings arrests were to be made that morning and I went there to see and when I got there a gun was levelled on the party.

Q.- Why did you go in the temple? How did you have to go in the temple to see the buildings? Were you inside the temple or outside?

A.- I was outside the temple and the arrests were just being made. At that time I was passing the crowd and I got arrested. Some arrests had already been made. There was another boat that came up with me.

Q.- Who were the men on the other boat?

A.- Au Yeung Ka ( ) was on the other boat.

WU YU KWAI ( ), deputy sent by Taotai of Nan Sho Lien ( ), named Lo Ping ( ).

Witness declared as follows:- The Taotai took over the duty on the 22nd day of the 10th moon. I was sent here by the former Taotai. Lo Ping ( ) assumed duty on that day.

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Q.- Will you kindly explain in what capacity you came here?

A.- I am a representative of the Taotai on this occasion. The former taotai is Chang Tien Pan ( ).

Q.- Will you please explain to us the extent of the supervision that the Taotai at Shau Kwan ( ) exerts over this prefect of Lienchow ( )?

A.- According to Chinese law he is in charge of everything: has authority over everything. He is the head of money matters, taxes and administration.

Q.- All the officials both military and civil are responsible to the Taotai at Shau Kwan ( )?

A.- No, only civil officials. Nominally he has a military title, but as a matter of fact his authority is only over civil officers.

Q.- Then there is a brigadier general stationed at Shau Kwan( )?

A.- Yes.

Q.- That brigadier general has military supervision over Lianchow?

A.- Yes. He has supervision. He can recommend candidates to fill military positions.

Q.- Then he has charge of garrisoning this place?

A.- Well, they have to share the responsibility.

Q.- The Taotai and the brigadier general?

A.- Yes, more with the brigadier general.

Q.- How long have you been connected with the Taotai in Shau Kwan ( ) in any capacity?

A.- I used to be at Ham Kwan ( ). In the position I hold at Han Kwan ( ) I am under the Taotai.

Q.- You are a magistrate there?

A.- The native Customs house.

Q.- The question was how long have you been connected with the Taotai there?

A.- I was deputed by the Governor and I have held my new position at the Customs house since the third moon this year.

Q.- Have you got a good knowledge of the condition of affairs generally in this prefecture of Lienchow ( )?

A.- I came here only on the 15th of the 10th moon. I know very little.

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Q.- Where is this place Ham Kwan (   )?

A.- We passed by there.

Q.- How is it the Taotai selected you as deputy on this occasion?

A.- The Viceroy sent a telegram to him to send somebody.

Q.- And he selected you?

A.- Yes.

Q.- From some special knowledge of the district or what? Why do you think he selected you?

A.- I am the nearest man under the Taotai to this place. It saves time and so on. As a matter of fact there are a very few men suitable for the selection.

Q.- Are you competent to state the number and disposition of troops in this district?

A.- No, my special duty is in connection with the native customs. I am sent here only on account of this affair to investigate.

Q.- What can you do?

A.- Just report to the Taotai what is going on.

Q.- What is your special mission at this time?

A.- To watch.

Q.- Do you anything about the depletion of troops in this district

A.- No. To dismiss the old and put in their place the braves: everywhere the same. I heard of that. I know nothing particular about it.

Q.- Were not under the Viceroy's orders the troops generally over the province reduced in order to use them for the suppression of the Kwangsi (   ) rebellion?

A.- No, these troops cannot be transfered.

Q.- Is not the Viceroy adopting a new system of recruiting through out the province generally?

A.- Yes, I have heard of it.

Q.- As fas as you know what is the idea of the new system?

A.- I know nothing about. I only heard of it.

Q.- We understand that in accordance with the orders received from the Viceroy the old and decrepid and weak are superseded by the young and strong - that was the purport of the Viceroy's order - and that the change took place on the 1st day of the 10th moon. Could not

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Could not these old soldiers have been used on that day to suppress the burning of the buildings and the massacre?

A.- I don't know.

Q.- We understand that a statement was made by your Taotai that by reason of his presence here last year during the gambling trouble that he prevented an uprising. Have you ever heard about that statement?

A.- The thing was over before I came.

Q.- What time were you here last year?

A.- I went back to my native province with my mother's coffin.

Q.- Is it not true that there has been a state of unrest here during the past year?

A.- I know nothing about it. I never heard of such things.

Q.- Was or was not the Taotai Chung Tun Pan (   ) here last year on the occasion of either the ta tsiu (   ) celebration or the Po Piu (   ) occasion? Either one of those two occasions?

A.- He came here by order of the Viceroy to investigate into the lottery matter.

Q.- Was the Taotai here at the time of the ta tsiu (   ) celebration last year?

A.- Naturally, I don't know. He came here for a few days and then he left.

Q.- Is it not true that these festivals in this district and elsewhere inthis province engender and create disturbances? The fact of their having gambling booths and circuses and feasts at these places, do they not culminate sometimes in disturbances - rows?

A.- I don't know.

Q.- Is it not true that the Viceroy has discouraged these celebrations?

A.- I don't know.

Q.- Since you have been here and from your general knowledge of the condition of affairs in this district, has not this trouble and controversy over the gambling business that occurred here last year created an uneasy state of affairs among the bad element?

A.- I did not notice. I spend most of my time here and as soon as

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as I go to the yamen I stay in the yamen. I seldom go out.

Q.- A man in your official position and station must have heard a good deal about this gambling business and the influence that it must have created upon the people for good or bad. Do you think that that trouble has made the people less orderly?

A.- Last year I was not here. I know nothing about it.

Q.- We realise that you were not here, but still you being an official must know about the condition of affairs not only in your own immediate place but in the surrounding country. I refer to the affair which created so much talk.

A.- I don't think - no.

SHEN LIN SHU (   ) recalled.

Q.- Did you yourself perform the inquest on the five bodies of the missionaries?

A.- I did personally.

Q.- Do you recognise that as your report which you hold in your hands? (Exhibit A).

A.- Yes.

Q.- Will you please tell us what steps you took immediately after the massacre and the burning of the buildings to make arrests?

A.- Rewards were offered and men sent secretly to find out and all those steps.taken.

Q.- How soon after were the first arrests made?

A.- On the 8th of the 10th moon. The seventh day after. I began to make arrests immediately after Dr. Machle and Miss Patterson left for Canton.

Q.- Were you afraid by making arrests before Dr. Machle left that trouble might be caused and it might endanger the lives of Dr. Machle and Miss Patterson?

A.- At that time there were all sorts of rumours. It was said that the 24 wards would join and so on. That is the only reason.

Q.- How soon did the first troops arrive from Shau Kwan (   )?

A.- The first troops were sent - about 20 soldiers - from Yeung Shan (   ).

Q.- How far away is that?

A Member.- The, place

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A Member.- The place where gongs were beaten when we passed.

Dr. Machle.- 60 or 70 miles.

Witness.- 150 li down the river.

Q.- When did they arrive?

A.- On or about the 6th day of the moom.

Q.- And then the next batch. Where did they come from?

A.- Canton.

Q.- Did not the troops come from Shau Kwan ( )?

A.- Not a single one.

Q.- Between the time the troops arrived from Yeung Shan ( ) and the troops arrived from Canton--

A.- Nobody arrived.

Q.- Where was the first arrest made to the best of your memory?

A.- In the gambling house outside the East gate.

The enquiry was adjourned until the 4th December.

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Description of bodies given at the inquest held before the Sub-prefect; His Honour Shen Lin Shu (   ), sitting as Coroner

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The body of the Rev. Mr. Peale, deceased, aged about 20 odd, measured 4 Chinese feet in length, lying face downwards (when found) had a slanting but not fatal cut on the left side of the head. This cut measured two inches long. by 0.2 inch wide and depth to the skull bone. The bone was not fractured but the skin and flesh shrunk and were blood stained. It was a knife cut. Skin and flesh all over the body wrinkled and white. The belly puffed and sounded (like drum) when patted (with hand). No other wound. VERDICT.- Drowned to death after having been wounded.

The body of Rev. Mrs. Peale, deceased, age about 20 odd years, measured 3.7 Chinese feet in length, lying on her back face upwards, had a fatal wound on the left temple 0.6 inch long by 0.2 inch wide, and depth right to the bone. The bone was not fractured. Skin and flesh shrunk and blood stained. It was a cut made by a long-handled bladed instrument. Skin and flesh all over the body wrinkled and white. The belly puffed and sounded (like drum) when patted (with hand). No other wound. VERDICT.- Wounded when alive and drowned to death.

The body of Mrs. Machle, deceased, age about 40 odd years, measured 3.9 Chinese feet in length, lying face upwards. When found, had a fatal wound on the right side of the forehead 1.4 inch long by 0.2 inch wide and depth right to the bone. The bone was not fractured. Skin and flesh shrunk and blood-stained. It was a knife cut. Skin and flesh all over the body wrinkled and white. Belly puffed up and sounded (like drum) when patted. No other wound. VERDICT.- Wounded when alive: death by drowning.

The body of Miss Chesnut, deceased, age about 30 odd years, measured 3.9 Chinese feet in length, lying face upwards when found. Had a fatal wound on the chest near the heart,0.6 inch long by 0.2 inch wide, depth right in. Skin and flesh shrunk and blood-stained. It was a wound made by a long-handled bladed instrument. Skin and flesh wrinkled and white. Belly swollen and sounded (like drum)

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when patted. No other wound. VERDICT.- Wounded when alive and death by drowning.

The body of Miss Machle, age about 11 or 12, measured 3.2 Chinese feet in length, had an unfatal wound cut on the right side of the head 0.6 inch long by 0.2 inch wide, depth to bone. The bone not fractured. Skin and flesh shrunk and blood-stained. It was a cut made by a lon-handled bladed instrument. Skin and flesh all over the body wrinkled and white. Belly puffed and sounded (like drum) when patted. No other wound. VERDICT.- Wounded when alive and death by drowning.

William Wong being duly sworn deposes that the above is a true translation of the original copy of the report of inquest made by the Sub-Prefect at Lienchow.

(signed) Wm. Wong.

Subscribed and sworn to before me this 7th day of December 1905.

(signed) Julius G. Lay

Consul General.

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FOURTEENTH SITTING, Monday 4th, December, 1905.

Commodore Kew ( ) was not present at the enquiry.

LO TAK KUN (FUN) ( ) declared.

Dr.E.C.Machle was reminded that he was under the obligation of his previous oath. He looked at the witness and said:- This man I have seen before. I can tell you this much about him. His two sons are known to be very bad. He was one of the men that led me and said "Dr. Machle, you go into the hospital. I am afraid these men will hurt you". He was one of the men that told me that.

Q.- Was he not one of the men who went to ask for the cannon?

A.- Not one of those three. He came from the other direction with the man who wanted to hurt me and aimed a pistol at me. He came out of the crowd and said "Dr. Machle,you go into the hospital", and he took me by the arm to go in. I remember his face distinctly. Whether he did anything after that I don't know. He was very kind to me then. He has two or three sons that are supposed to be very bad.

By Taotai Wen.- His sons have all been arrested. I arrested his wife because he is the head man in the village. I detained his two daughters in law. They have since been released. They gave information where he was and our men were taken to the place where he hid himself and brought him back quietly and induced him to come back.

Dr. Machle,continuing:- Whether he was kind to me because he was in a tight place and borrowed a little money from me a year ago I don't know. He borrowed about $23 from me a year ago. It may be on that account that he was nice to me. I cannot say. He must know something about it.

Q.- You have nothing alleged against him.

A Chinese Member.- No nothing particular. He was a committeeman and must know something. He is an important man and he must know who made trouble who was there and so on.

LO TAK FUN (KUN) ( ) was called.

Q.- Your age?

A.- 56.

Q.- Your occupation?

A.- Vegetable grower.

Q.- Where from?

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A.- Living at Choy Un Pa.

Q.- We understand that you are one of the committee of the celebration that took place on the 1st day of the 10th moon. Please tell us who were prominent in connection with the burning of the hospitals on that day. As you are a member of the committee you must know a great deal about it.

A.- On the 1st day of the 10th moon which was the last day of the celebration we had feasting in the morning. Dr. Machle passing by saw some of our cannon there and he took three of them away.

Q.- Were you very near the cannon when they were taken away?

A.- At that time the cannon were being let off and I was just inside--

Q.- In other words did you actually see the cannon taken away with your own eyes?

A.- I did not actually see with my own eyes, but as soon as Dr. Machle took away the cannon there was a commotion I heard that commotion and I came to the spot.

Q.- Go on with your story.

A.- When I arrived at the spot the elders or the old men were requested to go and ask for the return of the cannon. Three of us one named Tang A Fu (   ), another one Lo Tak Fun(   ) -that is myself-- and another one Choy Shek Yeung (   )- the three of us went to Dr. Machle and asked for the return of the cannon. The first time we were refused and we wentagain afterwards the second time and were still refused, and then the young men got excited and went a third time.

Q.- The first time you went down did you see Dr. Machle? Did you have any conversation with him?

A.- Yes, also the second time.

Q.- You saw him each time you went down?

A.- Yes, we went three times altogether.

Q.- The first and second times you went down did Dr. Machle come out of the gate and talk to you?

A.- We saw Dr. Machle at the entrance of the hospital.

Q.- What did Dr. Machle say when he refused to give you back the cannon?

3(illegible handwritten)

A.- The first time I saw Dr. Machle, Dr. Machle said " Well, you people let off these cannon and frighten patients in the hospital. Therefore I wont let you have them back".

Q.- What did he say the second time?

A.- We went again afterwards and saw Dr. Machle and asked him for the return of the cannon. His reply was he would not give the cannon back,but he would also charge them and send them over to the yamen.

Q.- Send the cannon over to the yamen or send the men over to the yamen?

A.- Send the men over: charge them.

Q.- So you went back. What did you do?

A.- Then I went back to the place of the celebration and told the people there-- the young men-- and they said "Dr. Machle would not return them to us. We will go and search for we must have them back."

Q.- What did the rest of the people say?

A.- Then the other people said. I told them the reply and that is what the other people said. The young men afterwards rushed to the hospital in search for the cannon, and I heard that they could not find the cannon but that they discovered some infants, and I heard the cry "Oh, no wonder we lose so many infants". We saw infants in jars and they simply cried out "No wonder we lose infants" This one and the other one and so on. All in confusion.

Q.- Were you in the temple most of the time before the buildings started to be burnt?

A.- When the young men were inside searching,when they found the cannon, I was outside.

Q.- Found the cannon?

A.- No, the infants.

Q.- Did anybody bring them back to the temple?

A.- After they found the infants they found the cannon also.

Q.- Do you remeber who brought the cannon back to the temple?

A.- I did not see which one actually took the cannon back to the temple.

Q.- You did see the cannon brought back to the temple.

A.- After they had searched for them.

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Q.- You did see them brought back to the temple.

A.- I only heard the young men cry out "We have also found the cannon in addition to the infants". I did not see them actually myself but I heard the young men cry out.

Q.- Did you hear that Lo Fat ( ) brought back the cannon to the temple?

A.- No, I did not hear.

Q.- Did Kang Leung Na ( ) go with you to get the cannon

A.- I did not notice.

Q.- Did Choy Shek Yeung ( ) bring back the cannon?

A.- I don't know, but from what I heard the cannon were found by the young men.

Q.- When you went to see Dr. Machle did he not send for the cannon and deliver them to the elders--to the old men?

A.- No.

Q.- Did you hear that they had been returned then?

A.- No.If the cannon had been returned there could not have been any row like this--any trouble at all.

Q.- Now we have got up to the burning of the buildings.Immediately after they found the specimens and got the cannon did the people then commence to set fire to the buildings?

A.- Almost immediately after. There were such a lot of people there: then the cry of the infants and so on and some of the people at the time were all in confusion set fire to the buildings.

Q.- How many of them got into the buildings and set fire to them?

A.- A great number of them. Over thousands of them. I could not do anything? I could not stop them.

Q.- You are an elder-- a member of the committee of your town--why did you not exert some influence over the people of Choy Un Pa? ( )

A.- There were only 3 of us elders. We tried our best: we could not do it: the crowd was so big and the people being numerous we were powerless practically.

Q.- Did you notice any of the men who went in to burn the buildings? Who they were: some of them?

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A.- I noticed Leung A Kum ( ),another one Li Fuk Wang ( ) alias Tang Kun To ( ). There were so many of them; all in confusion. Nearly everybody took part. They rushed in and rushed out. Whether they did set fire or not I could not tell. I did not go in myself.

Q.- You must have seen people rushing in. Who did you see rushing in?

A.- Thousands of people. At that time I was confused myself even. I noticed those two,but the others I did not quite particularly notice.

Q.- What people from Choy Un Pa ( ) were there making trou ble with spears and not only burning?

A.- At the time the burning was taking place they were all empty handed. They had no weapons with them then.

Q.- We understand that there were 8 weapons that were used for decorative purposes at the feast. These weapons must have been tak en by people who were at the celebration and from Choy Un Pa ( ) presumably. Who were these people that took these weapons-- that used these weapons?

A.- I noticed that Li Fuk Wang ( ) and Leung A Kam( )

Q.- Were Lo A Kei ( ) and Fung A Heung ( )there?

A.- No, I did not notice them.

Q.- Were these four men there? Did you see them?--Liu Si Yuen ( ) Liu Fung Hau ( ) Liu Chiu Kun ( ) and Liu Hung Shang ( )?

A?- No.-

Q.- Did you see these last 4 men any time during the day? Did you see them around?

A.- No.

Q.- You are a member of the committee of the celebration and should know the names of all the people who subscribed and who were at the celebration. There could not have been a great number? Were any of the 4 men just mentioned at the celebration that day or at any other time during the celebration?

A.- No. As far as I remember they were not subscribers and they were not there.

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Q.- Where is your list?

A.- During the confusion that day it was lost. I don't Know whether it was burnt or not. It was lost.

Q.- Who was the treasurer? Who receives the funds and keeps the records?

A.- Lo A Hing ( ).

Q.- As far as you know were most of the people who subscribed to this celebration and were present there were they from Choy Un Pa ( ) only or were there others from outside villages and from Lienchow ( ) who subscribed and were also there during the celebration?

A.- All the subscribers are inhabitants of Choy Un Pa ( ) village and no other people from outside.

Q.- No one?

A.- No.

Q.- One man has acknowledge that he did subscribe when he does not live in Choy Un Pa ( ) and he subscribed 50 cents. His name is Leung A Yung ( ).

A.- Leung A Yung ( ) some two years ago he was working in a garden at Choy Un Pa ( ) and he was then a resident in Lienchow ( ) city. Lately he shifted his place of abode over to Choy Un Pa ( ). He lives in a small hut there. He became an inhabitant of Choy Un Pa ( ).

Q.- Does he not actually live in Lienchow ( ),sleep in Lien chow ( ) at the present time?

A.- He has shifted his place of abode for sometime but on account of this trouble he came back and live in Lienchow ( ) now. Very recently he shifted again.

Q.- Then you know positively that there is not one single exception of a man who subscribe to that celebration who lived outside of the village of Choy Un Pa ( )?

A.- That is so. The people belonging to Choy Un Pa ( ) are scattered about. They belong to Choy Un Pa ( ) but they live here and there and all over the place.

Q.- There are men then who live in other villages and did subscribe?

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A.- A Chinese Member.- He means even in Choy Un Pa ( ) itself not all the houses subscribed. Here one and there one even in Choy Un Pa ( ) itself.

Q.- Did any person in Ngo Kung Tsm ( ) subscribe?

A.- No.

Q.- Is it possible that any person outside of Choy Un Pa( ) not belonging to Choy Un Pa ( ) could have been present at that celebration although they did not subscribe?

A.- Anybody could go and see.

Q.- Were there any outsiders there during the celebration?

A.- A lot of people were there, but so far as partaking of the feast is concerbed only the subscribers who subscribed to it could partake but all the others could go.

Q.- Did you notice any outsiders at any time during the feast that were there and looking on?

A.- Spectators but not partakers of the feast.

Q.- About how many people were there during that morning before the trouble occurred?

A.- Eight or ten at that time--early in the morning.

Q.- I don't mean early in the morning. How many people there--Choy Un Pa ( ) people and people from everywhere-- were there prior to the taking of the cannon?

A.- About 8 or 10 subscribers.

Q.- How many people were assembled there at the ceremony just before the taking of the cannon--altogether?

A.- Before the taking of the cannon and before the feasting that is almost at same time--there were only 8 or 10 there--but counting them altogether at the feasting about 40.

Q.- How many people were there in and about the temple at the time of the taking of the cannon?

A.- Counting all hands just before the taking of the cannon,cooks and everybody at the feast there were about 15 or 16 and then immediately after they started the feasting then between 50 and 60.

Q.- The people coming to the feast were not there at the taking of the cannon but were coming there.

A.- They were streaming in for the feast. At the time of the taking of the cannon they had not arrived.

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Q.- Almost immediately after they arrived?

Yes.-

Q.- How many people do you think were due to come to the feast in addition to the 16?

A.- Between 50 and 60.

Q.- How many subscribers were there altogether to the ta tsiu ( )?

A.- Altigether about 50 or 60 subscribers.

Q.- Do you know personally all the men that did subscribe?

A.- Yes, I know the subscribers. I can recognize them.

Q.- Are there any people who live in Ho Chun ( ) who subscribed to this?

A.- No.

Q.- If a man had relatives that lived in Choy Un Pa( ) would he not subscribe to this feast although he did not live in Choy Un Pa ( )?

A.- No.

Q.- Was it permissable for any man who did not live in Choy Un Pa ( ) at the time to be a subscriber?

A.- Voluntarily if he sends money it is acceptable.

Q.- Did any outsider subscribe?

A.- No.

Q.- Has an outsider from some other place except the surrounding villages been known to subscribe to the celebration?

A.- No, not that I know of.

Q.- Did not the Choy Un Pa ( ) people have trouble about the purchase of land with Dr. Machle?

A.- We have some land belonging to the clan. Dr. Machle used to make purchases of some of this property from 3 or 4 or 5 gamblers and bad characters for only a small sum like $20 and Dr. Machle used to deal with them like that.

Q.- Did any ill-feeling exist between your fellow villagers and Dr. Machle on account of this manner of purchasing land?

A.- We cannot blame Dr. Machle: we can only blame our own clans men who sold to Dr. Machle. Dr. Machle pays for what he gets. We cannot blame Dr. Machle: we only blame our own men.

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Q.- Did you see any women following the elders when they went to ask Dr. Machle for the return of the cannon?

A.- No.

Q.- When you went back to the temple with the elders did any women follow you?

A.- No, women are not permitted to enter the temple.

Q.- Did you see any ladies--old women or young--just outside the temple at that time?

A.- No.

Q.- Did you see any one near the hospital?

A.- No.

Q.- Was not the wife of Choy Shek Yung ( )there following?

A.- She is a Christian. It is absurd. She would not go inside the temple.

Q.- Did not her husband take part in the celebration?

A.- Her husband is not a Christian and he took part in the celebration: but his wife is a Christian: It is absurd: she would not go inside the temple.

Q.- Did not the wife of Choy Shek Yung ( ) follow her husband into the temple?

A.- No.

Q.- Did you see the wife of Choy Shek Yung ( ) around the hospital gate?

A.- No.

Q.- Who were the principal elders at the temple that time?

A.- Lo Tak Fan ( ) and Tang Lau Luk ( )

Q.- Is there any Lo Tak Fun? ( )

A.- There is a Lo Tak Fan ( ) besides. My name is Lo Tak Kun. ( )

Q.- Who is Lo Tak Fun ( )?

A.- That is me.

Q.- Did not three old man of the committee Lo Tak Kun ( ), Tang Shun Yang ( ) and Tang Lau Luk ( ) inform the people that Dr. Machle had returned the cannon. "Everything is settled. Don't make trouble". Did you say so?

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A.- No, because Dr. Machle never returned the cannon. If I had the cannon returned to me I would have done so.

Q.- Did any one of the men say "It is alright"?

A.- No.

Q.- Did you say to Dr. Machle when you realize that he was in danger when the young men were coming to attack him--did you not take Dr. Machle by the arm and say "Go into the hospital. I am afraid they will hurt you"?

A.- I pushed Dr. Machle in. I was protecting him.

Q.- Did you not know then that the cannon had been returned?

A.- I did not know.

Q.- Did anybody else go to request the return of the cannon except the three men that you have mentioned?

A.- No, only we three.

Q.- How do you know there were no other people who went there?

A.- Because no other elders We were the only three elders.

Q.- Were there only three of you? Did anybody follow you down to the hospital gate the first, second or third time?

A.- Nobody followed us the first time. Nobody followed us the second time.People followed us the third time.

Q.- The third time you went down the young men went into the hospital to get the cannon. Is that correct?

A.- Yes, that is so.

Q.- Did you see Dr. Machle the hird time that you went down?

A.- Yes.

Q.- Was that the time that you pushed Dr. Machle in to prevent him from being attacked?

A.- Yes,that was the time.

Q.- At that time--did you the third time request the cannon when you saw Dr. Machle?

A.- Yes, when I was just going to ask the crowd came up. There was no time for conversation.

Q.- As a leading committee why did you not stop the people from getting into the hospital?

A.- I tried my best but I could not stop them.

Q.- Did you see your sons take part in the feast that day?

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A.- No, they were not there.

Q.- Where were they?

A.- They only subscribed 20 or 30 cents. They were not entitled to feast. That is only for buying incense--joss sticks. ~~They were~~ They were not entitled to feast.

Q.- Where were they at the time?

A.- The eldest and the third were out hawking fish as far as I know.

Q.- Hawking where?

A.- They went in a small boat down the river to buy fish. To buy wholesale and sell retail.

Q.- Where are your sons now?

A.- I cannot tell.

Q.- Why should they have fled?

A.- Everybody fled. Even I myself.

Q.- How is it that so many people in Lienchow (   ) and even in the neighbourhood of Ngo Kung Tam (   ) remained behind because they are innocent. If your sons are innocent why should they flee?

A.- Even some rich people they ran away. They fled. No wonder we poor people fled too.

Q.- Did you go inside the hospital at all to search for the cannon?

A.- I did not go in myself.

Q.- Did the other two elders go in?

A.- No.

Q.- They did not go in because they knew the cannon had been returned?

A.- If the cannon had been returned to us the young men would not have rushed into the hospital.

Q.- What do you use these cannon for? What connection have they with the joss celebration?

A.- It is our custom and our belief that at a joss celebration like this if we let off cannon that will ensure our happiness and peace and prosperity and success of the vegetable crops?

Q.- Do you always have these cannon at all joss celebrations?

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A.- Yes. Even if we hold a small joss celebration. Even for one single night we must let off cannon. It is very important.

Q.- Who were deputed to look after the cannon?

A.- We must specially select a man who must be clean and regarded as sacred.

Q.- Of good character?

A.- Good character, clean and everything. No dirty work at all. We select specially for the purpose.

Q.- Was that man in charge of the cannon when they were taken away?

A.- He was not there.

Q.- Who was in charge of the cannon?

A?- A man is specially selected.

Q.- Lo Fat ( ) is said to have received the cannon from Lo Shing To ( ). What can you say in regard to that?

A.- No, I did not see.

Q.- Where is Lo Fat ( )?

A.- He is working at Tung Pei ( ) I believe.

Q.- Why he should take part?

A.- He was only a visitor. He only came as a spectator. He had no part in the celebration.

Q.- Did Lo Fat ( ) go with the three men?

A.- No, he did not go.

Q.- Jog your memory. Were there any more men making trouble that day?

A.- No.

Q.- Did you go to Lung Tam ( ) temple?

A?- I did not go because I was overcome with sorrow. In fact I did not know where I was. Everything was in confusion.

Q.- Is your son Lo Kai ( )?

A.- One of my sons is Lo Kai ( ).

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FIFTEENTH SITTING, Tuesday 5th December, 1905.

Taotai Wen:- I am ready to withdraw the charge about the iron safe as Dr. Machle said he was told by this man (Liu Fuk Shang) ( ) just one or two days after the massacre and the burning that he kept it for Dr. Machle so that I wish to withdraw. As far as the safe business is concerned if we put that in it means that he is implicated in this massacre and so on. We want to extricate him from that. We want to go into the question of extorting money.

A Member.- That is not part of our mission.

Taotai Wen.- I want to enquire--

Mr.Lay .- I want it clearly understood that none of us here are acting judicially. We are here to enquire: to get information.

Taotai Wen.- Quite so.

Mr.Lay.- As far as we are concerned we are here just to get information.

Taotai Wen.- Yes, that is right. As this man has been employed by Dr. Machle and is a Christian so in the interests of Dr. Machle I will simply ask him questions in your presence as a favour so that you can hear.

A Member.- We must consider him a witness and on the same basis as other witnesses and we shall ask him all questions.

Taotai Wen.- Let me ask first. I want to prove this charge.

The member.- It depends on the side who brought him.

Taotai Wen.- I brought him in.

A Member.- The only thing is this. He gave in 4 names of people he saw burn the hospitals.

Taotai Wen.- He got everything. I will deal with that later on.

A Member.- He is our witness, Mr. Wen

Taotai Wen.- Let me ask first. He is brought here to-day on a charge.

A Member.- He is one of our witnesses.

Another Member.- You can bring up on the charge later on. I want to ask him. He has given out these 4 names of people who burnt the houses. I want to know who these names are.

A Member.- He is one of our witnesses and we should interrogate him first.

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The Member.- We want to settle this. That bears on this case. I don't care anything about the charge.

A Member.- That is the reason for bringing him here. We are not a criminal court. We are to investigate something else.

Taotai Wen.-I will hold my court the same.

The Member.- We have nothing to do with the yamen.

Taotai Wen.- That is clearly understood.

The Member.- Certainly. The question of procedure of your yamen has nothing to do with us. We are not acting judicially.

Taotai Wen.- These names were handed in by him on the 4th day of the 11th moon. Handed in in his own handwriting. Then the next morning these were handed in by Dr. Machle.

Dr. Machle.- I did not know they were handed in.

Taotai Wen.- You handed to me personally. On the very day we arrested these men you gave them. These are the things given by him.

A Member.- What are those?

Taotai Wen.- Those are not mine. Those are different

A Member.- Will you swear him Mr. Wen?

Taotai Wen.- He is a Christian.

LIU FUK SHANG alias LIU YEUNG CHUN (　　　　　　　　),sworn.

Q.- Will you solemnly swear that every word you speak before this board will be the truth, and nothing but the truth. So help you God.I have heard that there have been one or two stories about your declarations and you must tell the truth. You will gain nothing by telling lies, and you will not be punished for telling the truth.

Q.- Your age?

A.- 54.

Q.- What is your occupation?

A.- Night watchman to Dr. Machle.

Q.- Where?

A.- Dr. Machle's private residence.

Q.- Are you a Christian?

A.- Yes.

Q.- Where were you on the 1st day of the 10th moon in the morning?

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A.- I got up between 6 and 7 and after breakfast I went to Ngo Kung Tam ( ) to buy some rice and I went back to Dr. Machl le's residence. Then I heard that Dr. Machlé was assaulted. I intended to go down but at that time I just saw Dr. Machle coming up the hill right to the front gate. I asked Dr. Machle what was the matter. He said "I have been assaulted. I had my left arm hurt". He said " The man who assaulted me had a lame foot---suppose his name is Leung A Kam ( ) he was the man that assaulted me". I went from Dr. Machle's residence down to the foot of the hill to look on. I saw a number of men--a crowd. A number of fellow Christians and also Mrs. Machle they told me to keep guard at the gate. I saw also at that time some soldiers escorting Dr. Chesnut back to the place. That means Dr. Machle's residence. Then I opened the gate at the east side to let Dr. Chesnut in. A number of men escorted her back. I also went in and then I heard that the hospital was on fire,but I did not see it. Then we were discussing the matter--suppose they come up they set fire on the hospital and they come up to set fire on this place too. What are we going to do? As we were discussing what to do we saw the crowd coming up. Some were throwing stones: some were setting fire.

Q.- Some were setting fire?

A.- I saw a lot of people setting fire,but I do not know them. I only know a few.

Q.- What ones do you know?

A.- A few belonging to my own village.

Q.- Who were they?

A.- They fled: they went away.

Q.- Who were they?

A.- They went away on the 2nd or 3rd of the month.

Q.- Who were they?

A.- One called Liu Sai Yuen ( ). Another one Liu Hang Shan ( ),Liu Chiu Kwan ( ),Liu Fung Kau ( ). There were a number of them but I only know these.

Q.- What did they set fire to?

A.- Set fire to the bottom of the stairs.

Q.- Of what building?

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A.- Private residence of Dr. Machle.

Q.- Where were you at the time?

A.- I was inside my own house. It is not very far from Dr. Machle's residence.

Q.- Did you see it all from your own house or when you saw them going did you go out towards them where they were.

A.- I never went out: other people were running.

Q.- Where were you when you saw this?

A.- I was inside my own house.

Q.- Did you see out of the window or out of the door? You cannot see through a brick wall.

A.- I saw them set fire when I was at Dr. Machle's residence abd then I ran away and hid myself in my own house.

Q.- Did you say anything to the men at the time?

A.- I told them not to set fire. "You are one of us: you ought to help me instead". They said to me "You had better go". I know nothing at all that happened afterwards.

Q.- What did you do after?

A.- I went and hid myself in the house.

Q.- But your house was destroyed too?

A.- Oh, my house was not burnt down.

Q.- Were you hiding yourself all the time during this trouble? All the whole day?

A.- Of course I was afraid that they would kill me. I hid myself the whole day.

Q.- Did they enter your house at all?

A.- They came in and took my bedding away.

Q.- And still you remained behind.

A.- Yes. I had nothing else for them to take.

Q.- Was Dr. Machle's party in the house when they set fire?

A.- They were away.

Q.- How long had they left when they set fire?

A.- Only a moment. About taking the time of running from Dr.Machle's house to my house.

Q.- Then they commenced to burn?

A.- Yes.

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Q.- You told us just now that these 4 men whose names have been mentioned had run away. Are you sure?

A.- Some had returned after they fled and were arrested.

Q.- Who returned?

A.- One called Liu Chiu Kwan ( ). Liu Chiu Kwan ( ) is the man who accused me of exhorting money from him, but as a matter of fact I never did such a thing.

Q.- Did you not see two more men? Do you know these two men? Ngai Wo Ku ( ) and Cheung Wo Kwang ( )?

A.- I never saw them.

Q.- Then why did you charge them with beating a gong on that day?

A.- I never did.

Q.- Then who wrote all this? (Four documents in Chinese characters handed in)

A.- None of mine.

Q.- Who gave them to Dr. Machle?

Dr. Machle.- He can't read.

Q.- Did you not hand this to Mr. Cheung ( ) the other day in the yamen? On the 4th day of this moon?

A.- Yes I handed these

Taotai Wen.- Yes, he said he saw with his own eyes on the Thursday He handed that into the yamen and on the same day he handed these too.

A Member.- What is this?

A.- That is the information he has just given. One month and three days after the massacre.

A Member.- What does it state there that he did? Let us have this paper read and get what we are driving at.

Taotai Wen (reading).- I saw with my own eyes the robbing and setting fire to the house by these 4 men belonging to Ho Chun( )- it does not state whether Upper or Lower Ho Chun ( ) but just Ho Chun ( )- Liu Si Yuen ( ) Liu Fung Hau ( ) Liu Chiu Kwan ( ) and Liu Hang Shang( ) That was handed into the yamen on the 4th day of this moon. That is one month and three days after the affair.

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A Member.- What does the other say?

A.- The same thing. Just the names. The next day he handed in this to Dr. Machle.

A Member.- The same 4 and some remarks.

Another, Member.- Then there is nothing contradictory at all.

Taotai Wen.- The first time he handed in this. It is a different story. Was not this given to Dr. Machle by you.

Witness.- It was not written by me. I don't know who wrote it. I don't know who gave this.

Taotai Wen.- Dr. Machle handed this in to the officials.

Dr. Machle.- No, I did not.

Q.- (to Dr. Machle).- Dr. Machle did you hand this in?

A.- There was a paper handed to me in this way. I requested certain ones to get names because the Yaufu ( ) wanted some help. They brought the list to me. At that time I was in the yamen and I did not care a picayune for the whole thing. I was too deep in sorrow. They handed this thing to me and I said--

Q.- Who handed it to you?

A.- Cheung Sz Kai ( ). This man I had not seen until I came back a few days ago.

Q.- What does all this say?

Taotai Wen.- These are the different villages. There is Lo Chih Tsui ( ), Ko Toi ( ), Tai Hong Hau ( ), Yeung Wei Cheung ( ) and Ho Chun ( ). This is Upper Ho Chun ( ) and so on.

A.- These were people who were present at the affair.

Taotai Wen.- Some of them were present. Some of them were beating gongs. I asked the two officials on the 9th day--that is a week after he received this: he escorted Dr. Machle as far as Ho Chun ( ) and he came back and the next morning this man went to the Yaufu's ( ) yamen and enquired how many criminals had been arrested. How could the colonel know? So he sent for the sub-prefect. The sub-prefect arrived at his yamen and he asked how many people in the list had been arrested. He said " I don't know the nature of the crimes: what are they" ? And he was a detained there and they asked him. He could not write himself.

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They asked him what these men had done and he said that some of them had beaten a gong and that others were at the scene and so on and making trouble. These two were beating gongs--these are the two gamblers from Sam Kong. I got a letter from the Brigadier General there and he says he does not know anything about these two men.

Q.- Does not know anything about them at all?

A.- He does not think they were down there. They may have been there.

Taotai Wen.- These two men were gambling at the very house they mentioned. They were not here that day. This is a letter from the Bigadier General which I received yesterday morning by special courier.

Q.- Where is the proof that he handed in these names?

A.- Two different stories at two different times.

A Member.- It is not exactly that.

Q.- In justice to the man it seems to me this way. This man does not write and at that time if it had not been for somebody to help in this investigation there would not have been anybody arrested. He may have said " Well now, here is a list of people I heard had some connection with it: it is worth investigation".

Taotai Wen.- A few days ago I asked him what they had done and he told the officials to enter the crimes of the different persons. Q.- Did he say he saw them do it or heard of these things?

A.- He did not hear or see.

Q.- There is nothing in it. He handed in a list for investigation to assist the officials in making arrests.

A.- A few days later we asked him what charge he brought against these men. He put it down and the officials wanted to enquire.

Q.- He did not say he heard or saw anything. Just a list of people who may have done this. There is a likelihood of their having done it.

A Member. That was mostly a list for investigation.

Taotai Wen.- Then why did he not at the time give them right away Why should he wait for one month and three days before he said it?

A Member.- He did give the 4 names amongst the others.

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Another Member.- Are these 4 names in the list?

Taotai Wen?- Not exactly four. Liu Si Yuen ( ) and Liu Chiu Kwan ( )--these two are there. Not the others. Only these two.

A Member.- He says he did not give the list. He has made a statemment that he does not know anything about the list.

Taotai Wen.- Dr. Machle handed it in. The officials said We want to know the distinct charges. He gave information such a man is charged with so and so.

A Member.- Do the statement conflict?

A.- Yes.

A Member.- Ask the witness if he was called in and testified as to what these men did. That such and such a man did so and so. Ask him categorically--so and so. Take them straight down.

Taotai Wen.- Of course he may deny it. I must ask the Yaufu( ) and the sub-prefect to give evidence if he does.

Witness.- No, I did not.

Taotai Wen.- He denies everything except those 4.

Q.- Did you give these 4 names for the purpose of assisting the in making arrests?

A.- No, I saw them.

Q.- Did you give in any other names than these 4?

A.- No.

Q.- Did you tell the officials that you heard these men were there?

A.- The officials asked me if I knew whether such and such a man was there: did you see him. I said "No, I did not except these 4 whom I saw with my own eyes.

Q.- Did you not have a law suit between yourself and the father of one of the young men whom you charge with arson?

A.- Yes.

Q.- When was this law suit?

A.- I don't know whether the case has been settled or not up to this time. The litigation has been going on for the last several years about 4 years. Dr. Machle knows.

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Q.- How is it you are a party yourself and you don't know whether it is settled or not?

A.- I don't know whether judgement has been given or not.

Q.- Did you not extort 70 piculs of corn lately after the trouble from the father of this young man whom you charge with arson?

A.- I never did.

Q.- Did you not admit that yesterday in the yamen?

A.- I was never even asked.

Q.- Why did you go to a man named Cheung and a man named Wong ( ) and ask $150. Why did you do that?

A.- On a certain day I was at Cheung Sz Kai's ( ) butchers' shop and I saw people talking to Cheung Sz Kai ( ). Those people who were talking to him were strangers to me. Wun A Chun ( ) and Cheung A Yueng ( ) were two of the men alleged to have taken away a certain box. Cheung A Yueng ( ) is a relative of mine. When they were just talking about that I went to the closet. Then my second cousin, whose grandfather is a brother of my father--Cheung A Yueng( ) came to the closet and waited for me outside the closet. My second cousin named Liu Yeung Mau ( ) was the man that came to the closet. He asked me to ask Cheung A Yueng whether it was true On the following morning we went to the Ting Yuen ( )shop kept by Cheung Sz Kai-- the butcher's shop. Then Cheung Sz Kai ( ) deputed me to go and make enquiries. " If it is true that they have taken it tell them to return it to me". In that case there was $150. "If not I will charge them before the officials and prosecute them". Then I went as deputed by Cheung Sz Kai ( ) to interview the wife of Cheung A Yueng ( ). She said "We never have done such a thing". Then I said "Well, I don't care whether you have or not. You had better go and see Cheung Sz Kai ( )".

Q.- How far is his village?

A.- 4 or 5 li from here. Then they went to interview Cheung Sz Kai ( ).I know nothing at all after that. Then the day after Liu Yeng Mau ( ) spoke to me and said that Cheung A Yueng ( ) had already paid $55 and Wun A Chun( )

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paid $70 to Cheung Sz Kai (   ).

Q.- What for?

A.- Because they could not find the case and they had to pay Cheung Sz Kai (   ).

Q.- Who could not find the case?

A.- Wun A Chun's (   ) mother said we had never taken the case.

Q.- Was this case or box you speak of a small box that was in Dr. Machle's safe

A.- I don't know what sort of a case it is.

Q.- Did the case belong to Dr. Machle?

A.- I don't know. I was only deputed to ask--

Q.- By whom were you deputed to ask?

A.- Cheung Sz Kai (   ).

Q.- It looks strange that the $55 was lying on the ground after the case fell and was not taken away. Did you not get a share of the money?

A.- Not even a cash.

Q.- Did you not receive $7 from him a few days ago?

A.- Those $7 I borrowed from him. I paid him on the 6th day of this month $6.20.

Q.- Did Dr. Machle before he went to Canton tell either you or Cheung Sz Kai (   ) to recover this box of money and everything else that was stolen?

A.- No, we never saw Dr. Machle.

Q.- What was this money that was paid to Cheung Sz Kai (   ) for?

A.- Just to make up-- to repay.

Q.- For what?

A.- If you ask Wun A Chun (   ) himself he will tell. I don't understand.

Q.- Was this paid to prevent Cheung Sz Kai (   ) from reporting him to the officials or what other cause was it paid for

A.- I don't know: he did not tell me anything.

Q.- Did not you go to Ko Tiu (   ) village and ask Wa Kai (   ) for $10?

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A.- I never went to Ko Tiu ( ) village.

Q.- Since the trouble?

A.- Never been there.

Q.- You are charged with extorting money from 5 taels to 200 taels. I have witnesses in the yamen and as I had to bring this man (witness) down here I did not charge them

A.- I never said such a thing.

A Member.- Are you going to ask any more. Now is the time for him to explain all this. Then you can get your explanation after in rebuttal.

Taotai Wen.- This does not concern us much here at all. So I will reserve this. I don't ask him here. I will ask Cheung ( )and Wun ( ) to come.

CHEUNG A YUENG ( ),declared.

Q.- Your age?

A.- 36.

Q.- Your occupation?

A.- Farmer.

Q.- What is your village?

A.- Ngo Iu Kong ( )

Q.- How far from here?

A.- About 5 li from here.

Q.- You charged a man called Liu Yeung Chun ( ) with extorting money. When did that man go to see you for the first time?

A.- The 21st day of the 10th moon he came to me in the morning.

Q.- Did he come alone to you or with others?

A.- In the morning he came alone and used threats.

Q.- About what?

A.- You had better part up with your money. You have to spend money now. If not their honours in general are expected to arrive about the 23rd. After their arrival no matter how much money you put forward it will be of no use.

Q.- The idea is that you will be arrested.

A.- Yes.

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Q.- Give up what money?

A.- (No answer).

Q.- If you don't pay money. Why did he ask for money? Had you committed a crime? Did he say why?

A.- Because your name is given as one of the offenders. If you pay I guarantee that the whole family will be safe, and no trouble will come to you.

Q.- What did you do then?

A.- You must pay on or before the 22nd at the latest. If you pay to Cheung Sz Kai ( ) it will be alright.

Q.- Did you pay?

A.- Yes.

Q.- Why should you pay if you did not commit a crime?

A.- It was very urgent. It must be paid then and there. Don't wait. You must send the money to Cheung Sz Kai ( ) and not wait till he comes for it. You have to take your money and I paid $55.

Q.- What is the crime you were charged with?

A.- I was charged with having taken a box. As a matter of fact I was away praying for rain on the 29th day of the 9th moon, that is the day previous to the massacre.

Q.- If you had not taken the box why should you be afraid?

A.- Because I am related to the previous witness. Because my wife is his niece.

Q.- Where were you on the 1st day of the 10th moon?

A.- For the praying ceremony we had to take joss to a certain place called Po On ( ), that is 30 li distance from my own village. We had to be with the joss for that night and then we remained there until the following day until three o'clock when we returned.

Q.- Mr. Gookim, will you please stand up. You are still under the obligation of your previous oath.

Q.- (to witness) Do you recognize Mr. Gookim, have you ever seen him before?

A.- No, I don't.

Q.- (to Mr. Gookim).- Have you ever seen this man before?

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A.- Yes, I saw him on one occasion.

Q.- Where was it exactly?

A.- Down at Lung Tam ( ) temple, a little over three-quarters of the way up the hill. He is the one who had hold of my arm and his hands and fingers came into mine.

Q.- Did he grab you by the arm?

A.- Yes, he asked me to go downwards. This is the man. I recognize him. There is a mark there (pointing to the man's left Cheek).

Q.- Is that the only thing you recognize?

A.- Also the sign of his face.

Q.- You recognize him as being the man?

A.- So my wife turned in front of me and I led my daughter down at the time. I says "Why should I go down".

Q.- Was your wife there at the time? Near you? Were you together

A.- We were altogether.

Q.- We will call Mrs. Gookim.

A.- He struck her.

Q.- Did he have anything in his hand when he struck her?

A.- Nothing. With his hand: his fist.

Q.- That will do, thank you.

Q.- (to witness).- Were you not at Lung Tam ( )temple that day?

A.- No.

Q.- How far is the place where you pray for rain from Lung Tam ( )?

A.- Thirty li from Lung Tam ( )

Q.- How far is the village where you live from Lung Tam( )?

A.- About 6 li.

Q.- How far is the place where you worship from your own village

A.- Po On ( ) is about 30 li from Lienchow ( ) and 35 li from Ngai U Kong ( ).

Q.- How far is the place where you worship from your village?

A.- 35 li.

Q.- At what time did you leave your place of worship that day at Po On ( )?

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A.- At 8 o'clock I prepared my breakfast and after we had breakfast then we started our journey back. When we arrived it was about 3 o'clock.

Q.- Did you come to Lienchow ( ) that day?

A.- To my own house at Ngai U Kong. ( )

Q.- How do you know it was three o'clock? Did you look at the clock?

A.- I guessed. We had to pass Lienchow ( ) city before we got to our homes so we saw the clocks.

Q.- The charge has been preferred against you of having been at Lung Tam ( ) temple and catching hold of this gentleman's arm and striking his wife. What have got to say to that

A.- I did not go. I was never there.

Q.- What time did you get to Lienchow ( ) on your way home that day?

A.- It was 3 o'clock when we passed Lienchow ( ).

Q.- When did you leave the place of worship?

A.- After we finished breakfast at 8 o'clock we started.

Q.- Did anybody else go with you to the joss celebration--praying for rain?

A.- A great many.

Q.- Many?

A.- 50 or 60 went to pray for rain. We all went together.

Q.- The whole village went to pray for rain?

A.- Yes.

Q.- When did you leave this place of worship and return home?

A.- About 9 o'clock.

Q.- How far is it from Po On ( ) to Lienchow ( )?

A.- About 30 li.

Q.- How long does it take you to go that distance?

A.- You can go there buy you return too late. You can only take one trip there.

Q.- How long does it take to go from this place of worship to Lienchow ( )?

A.- In a joss procession of this sort where there are many people they move very slowly. You have to wait for everybody.You have

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to start in the morning.

Q.- What other men went with you?

A.- Cheung A Sui ( ) Lam A Yeung ( ) and many small boys. Those who like to go may join.

Q.- Did your mother go?

A.- My mother did not come she is too old.

Q.- What time was it you arrived home and saw your mother?

A.- As soon as I arrived home.

Q.- At what time was it?

A.- I have not got a clock at home.

Q.- About how long after you passed Lienchow ( ) did you arrive home?

A.- Not quite 4 o'clock.

Q.- Did the men that you have mentioned accompany you from the place where you were praying for rain all the way home?

A.- Yes.

Q.- Did you hear of this or not?

A.- We went round that way. Far away from here.

Q.- Did you not see the buildings burning?

A.- I was told after it was finished.

Q.- Did you know at the time that the buildings were burnt? How did you know that they were finished?

A.- I heard the boys call. They said "We have burnt down the devil's buildings-

Q.- You did not stop here at all. You went right on home?

A.- No.

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LO CHEUNG SHING (   ) was called into the Board Room. Addressing him Consul-General Lay said:- Mr. Lo, we have asked you to come here this morning to present you on behalf of the three Commissioners with a small testimonial as a mark of our admiration for the noble deed that you performed on the 1st day of the 10th moon in saving the life of Miss Patterson.

Mr. Lo.- I dare not accept.

Consul-General Lay continuing:- We are deeply impressed by the fact that you were not associated with the Christian Mission - that there was no motive to prompt you to do this noble deed other than a spirit of humanity. Your magnificent performance on that day will be a lesson and is the one bright feature of this terrific catastrophe. In addition to giving you on behalf of the Board this small testimonial I propose to write one of our prominent philanthropists in the United States to send you a medal which is only given for valour. That medal if it is rewarded to you represents more than many men can get.

The presentation having been made the Consul-General proceeded as follows:- Mr. Lo, on behalf of the American Presbyterian Mission and in recognition of your brave and noble conduct in rescuing Miss Pattersen from the angry mob on the 1st day of the 10th moon in the temple of Lung Tam, China, we beg to hand you $25 and promise to repeat this gift yearly for 10 years. You have not yet been received as a member of any Christian Church but your conduct was truly Christian and whenever you ever identify yourself with Christianity or not we will ever admire your brave action and we will wish for you all happiness here and hereafter. (signed). A.A.Fulton, Andrew Beattie, E.C.Machle, William D. Noyes.

Taotai Wen.- I am also going to recommend this man's conduct to the Viceroy so that he may be rewarded in recognition of the noble service he has done.

Mrs. J. GOOKIM was called and reminded that she was under the obligation of her previous oath. A number of men were lined up in company with CHEUNG A YEUNG.

Q.-Mrs. Gookim, did you see any of these men there on the day of the

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the trouble when you were over at the temple?

A.- I could not recognise any.

Q.- Have a good look at each one of them. At or near the temple that day?

A.- No, I could not recognise any of them.

LIU FUK SHANG ( ) alias LIU YEUNG CHUN ( )recalled

Q.- You have now heard the testimony given by Cheung A Yeung ( ) that you extorted money from him: what have you to say upon that?

A.- I did not see him, but I saw his wife. I did not extort money from him.

Q.- Did you extort money from his wife?

A.- I asked his wife if they had the box and his wife said "No, you had better ask my husband". It was Wun A Chun's ( ) mother who spoke about it. I told her I was sent by Cheung Sz Kai ( ) to ask for the box.

Q.- Only for the box: not for the money?

A.- Yes, money, more than $100.-

Q.- What for? Why did you ask for money?

A.- Because there were over $100.- in the box.

Q.- What reason did Cheung Sz Kai (?) have for suspecting of his family having the box?

A.- I don't know. Somebody spoke to Cheung Sz Kai about it. I don't know myself.

Q.- Where is Cheung Sz Kai?

A.- I don't know where he is.

Q.- The witness Cheung A Yueng states that he gave you $55.-, is that true?

A.- No, Cheung A Yueng did not pay me at all. I got $7.- from Cheung Sz Kai for a loan.

CHEUNG SZ KAI, declared.

Q.- Your address and your age?

A.- 57. Hospital preacher in Dr. Machle's service

Q.- Did you not receive $55.- froma certain man?

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A.- One man $50.-, one man $75.-

Q.- Why did you get the money ?

A.- I was deputed by Dr. Machle to make enquiries with reference to the safe which was lost, Afterwards I was informed that one called Cheung A Yueng ( ) in conjunction with a man by the surname of Wun ( ) had about $100 and some $50.- odd---the Upper Ho Chun people had.

Q.- How do you know that this Cheung A Yueng and a man named Wun got the money?

A.- People from their own village wrote to inform me.

Q.- Who?

A.- One whose ~~name~~ surname is Cheung. I don't know his individual name. That Cheung 's wife is a Christian.

Q.- Where is the letter?

A.- Dr. Machle has got it.

Q.- Is this the letter?

A.- Yes.

Q.- How do you know that a man named Cheung sent you the letter?

A.- He handed it to me himself.

Q.- What is the name of that man Cheung?

A.- I can point out his house. I don't know his name.

Q.- Did he send out some men to endeavour to recover the lost property?

A.- No, they never sent anybody.

Q.- Did you not send Liu Fuk Shan?

A.- About the trouble at Choy Un Pa he knows.

Q.- The question I asked was did he not send Liu Fuk Shan?

A.- No, I never told him.

Q.- Did you tell him about this box?

A.- No. I knew nothing about it. Perhaps Kiu Fuk Shan's own relations told him.

Q.- How did he know about this letter?

A.- I cannot tell.

Q.- How did Liu Fuk Shan know about who was suspected of having the box?

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A.- This man came himself afterwards. They don't know him: I don't know them. They came of their own accord. This man came of his own accord. I dare not send men.

Q.- What reason did the man who wrote the letter give for stating that the witness there had this box?

A.- Many men saw.

Q.- We would like to hear that letter read.

A.- Letter read by the interpreter as follows:- The blacksmiths, Wo Lo Sz ( ) and Wo Lo Sam ( ) of To Tau Sha ( ) bought a quantity of iron. Went upstairs took away and robbed 10 silver spoons, two silver forks. They also ordered to be made several hundred pieces weapons. They also took away one gold spoon, one lady's linen dress. Cheung A Yueng of Nga Pu Kong ( ), Kwei Cheung ( ) armed with rifle and carried with others the safe. Wun A Cheung ( ) of Nga Pu Kong went upstairs armed with rifle and took away a purse of silver about $100.- Pun A To's ( ) son of the old city ordered to use knives and set fire. He led several tens of men and said slay foreigners, beat foreigners to death. Pun A To's ( ) son is the head of the Triad Society. Shun Wo ( ) of Yung Mei ( )gave orders to use weapons: over 10 men came to Choy Un Pa. The next day carried there about 100 catties--one picul, gunpowder. The younger brother of Liu A Sam of Pei Pa Lam ( ) went about everywhere and beat the gong and shouted out "kill". People and horses all came together and said "Kill the foreigners and make a fortune.

Q.- Where did you discover the iron safe eventually?

A.- In Ho Chun ( ).

Q.- How many days after the trouble?

A.- Two or three days after.

Q.- In whose house?

A.Q I was told by fellow Christians and I reportedto Dr. Machle that it was in Ho Chun.

Q.- When was the first time that you saw the safe?

A.- I have never seen the safe. Even now up to the present moment

Q.- How is it that you told the official that y ou found the safe

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and everything was alright?

A.- Because I believed in what I was told by the fellow Christians that the safe was in Ho Chun.

Q.- (to Dr. Machle):- Dr. Machle, when was the $50.- returned to you?

A.- The $50.- when I asked for it.

Q.- After you came back or before?

A.- When I came back. I did not ask for it beforehand.

Q.- What about the rest of the money?

A.- Another $100 was also given me.

Q.- When?

A.- This morning. They said to me that they wanted to see me three or four d ays ago. I wasnot here. They could not find me.

Q.- (to Cheung Sz Kai):- Did you return the money?

A.- Yes, some today: some yesterday.

Q.- Whu should you keep the money so long?

A.- Because it had not been all collected.

Q.- I understand that on the 22nd day you got $75.- and also $50.- Why did you not give it to Dr. Machle as soon as he came here? Did you not receive $75 and $50?

A.- Yes, I received one sum $75 and another $50.

Q.- Why did you keep it so long: that is the question.

A.- Because the foreigners came-- to make use of the money--to purchase bullocks to kill, I made use of the money.

Q.- Why should you give today when you knew the man had been arrested?

A.- I never said I would not return it.

Q.- When did you see Dr. Machle first after he arrived here?

A.- The very day he arrived.

Q.- Did you tell him then he had recovered the money?

A.- The money will be there.

Q.- You told Dr. Machle about it?

A.- About the $50.- at Ho Chun.

Q.- Did you speak to Dr. Machle when he was in the yamen before he went down to Canton. Did you mention that Lo Fuk Shan ( ) had

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had the safe in his possession?

A.- I said to Dr. Machle that the safe was in Ho Chun, but I did not say which house.

Q.- Did Dr. Machle ask you to tell to Lo Fuk Shan to keep the safe until he wanted it or until he returned?

A.- No.

Q.- What did Dr. Machle tell you?

A.- Dr. Machle instructed me to find out the things. "If you can get them you get them: if not you report to the colonel and let the officials try to recover them".

Q.- How can you account for Lo Fuk Shan knowing nothing about the stolen articles or the safe on the box that was in the safe or any of Dr. Machle's property?

A.- I was told by fellow Christians.

Q.- Did you receive any other money?

Taotai Wen.- There are many charges against him.

Witness.- The Doctor's thermometer used for medical purposes.

Q.- Where did you get that?

A.- Given to me by Lai Kwai Choy (   ). You can cut my head off if you find anything more. I never took a cup of tea which did not belong to me.

Q.- Do you know anything about that man over there - Lo Fuk Shan? Whether he tried to recover some property?

A.- I do not know.

Q.- Did you send him to extort money from that man there?

A.- I never did.

Q.- Who returned the box?

A.- The fellow Christians.

Q.- Returned the box to whom?

A.- No particular men were mentioned, but it was in Ho Chun.

Q.- The wooden box or the tin box?

A.- Iron safe.

Q.- I don't mean that. I mean the little box.

A.- I never heard of such a thing.

Q.- (to Lo Fuk Shan):- This man, Cheung Sz Kai (   ), states

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states that you never received any authority from him to search for any of Dr. Machle's property. How can you explain that?

A.- Cheung Sz Kai (   ) sent me to ask this man, because this man is related to me.

Q.- Were you told by word of mouth?

A.- Yes, he told me personally.

Q.- Where?

A.- In his shop.

Q.- When?

A.- The same day when I went to his house.

Q.- What day was that?

A.- I don't know whether it was the 20th or 21st or 19th day of the month.

Q.- (to Cheung Sz Kai):- You have heard what Lo Fuk Shan has stated, what have you to say to that?

A.- I never asked him.

Q.- Did Lo Fuk Shan with a number of other people discuss the matter in your shop or talk about it in any way?

A.- No, not a word.

Q.- (to Lo Fuk Shan):- Who else were present?

A.- There were only the two of us. Cheung Sz Kai I never said it to him.

Cheung Sz Kai.- I never sent you.

Lo Fuk Shan.- You did.

Q.- (to Lo Fuk Shan):- Have you ever been arrested for any charge against you before this time?

A.- Yes. I have been arrested before and have been in prison.

Q.- What was the charge?

A.- Dr. Machle had bought some property and on the property there were some trees and some people were cutting the trees. Those who cut the trees were arrested by the officials and they said that I told them to do so and I was arrested.

Q.- Were you punished for that?

A.- Seventy two days sentence in prison.

Q.- Have you been in jail other than on that occasion?

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A.- No.

Dr. Machle.- It was the time of the Boxer movement and we had purchased the property on the hill, and the Consul required us to go down and we had to leave, and when we were down I received a notice that certain people had gone on the hill and cut down the trees, and the hospital watchman had gone over and told the sub-prefect about it He deputed men to go over and look into the matter and see whether the men were cutting down trees. The men said he told them to. Whether he did I don't know.

Q.- That was before he became a Christian?

A.- Yes. They were cutting down trees. It was the Boxer movement and they were going to take everything.

A Member.- It has no connection: only a matter of interest.

Another Member.- Quite so.

Another Member.- Mr. Wen, Dr. Machle tells me that this man returned his box after he came back and also returned the clock.

Taotai Wen.- That is another matter. It has nothing to do with this case at all. It is a different charge altogether.

The Member.- Very true, but it has an important bearing on this case.

Q.- Lo Fuk Shan and Cheung Sz Kai charged him with extortion. 150 people came up to the yamen yesterday afternoon and I sent them all off.

The Member.- The first thing you know we will have a wholesale arrest of Christians.

A.- I only punish those that have witnesses against them.

Q.- These 150 men went to the yamen have evidently given false testimony. Why were not they arrested?

A.- I understand that the Yaufu (   ) requested them to give these names.

Taotai Wen.- Only about the extortion that is all. I let them off right away. Extorting this money, that is all: it is not a very serious charge.

Q.- All the connection this Board has with this matter is this. We

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We don't sit as I have said before, judicially: that is not within our province. But the fact that this man has been arrested has a bearing on this case, and a very serious bearing, and as this Board are here to sit with the Chinese authorities to do their duty, if they arrest a man who in our opinion is innocent they have not done their duty. That is all the interest we have in this matter.

Taotai Wen.- Quite so: that is admitted. I will issue a Commission tomorrow before we start to say that I came here with the Consul General and the Naval Officers to investigate this case and find the facts. What will happen afterwards we don't know. We are going to cut the heads of three men, but that is not the end to it: only the beginning. We will find others when they come back here again. Christians, Confucionists, Buddhists, Roman Catholics, Protestants and Taoists here,are, in my eye, only Chinese. I treat them all the same.

A Member.- You recognise no distinction.

Taotai Wen.- Before I leave this place I will issue in colloquial Chinese a Proclamation that if the people of the different churches ill-treat non-converts I will punish them and if non-converts ill-treat the others I will punish them just the same. I will treat everybody just the same.

A Member.- Without fear or favour.

Taotai Wen.- Yes. In my eye they are only Chinese and I don't distinguish between a member of this church or a member of that church. I want to stop all this, and if in the future I find that a man has been extorting money i must punish him - give him a light punushment. If I brought it to the notice of the Viceroy he may go a little further, but I don't want to have to do that.

TAOTAI WEN:- I am going to execute Leung A Kam ( ), Kung A Shan ( ) and Tang Kung Tao ( ) alias Li Fuk Wang ( ). The follwing are to be imprisoned for five years with hard labour:- Sam Ying Fun, Sing On, Tang Lo Chat, Mang Shu Chang, Au Yeung Kam, the man who led them there, 3 years with hard labour. Lo Tak Fun, three years with hard labour, and Liu Kwai Chiu, the middleman, (there is no proof that he had anything to do with it) and

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and Leung A Yeung, the man who sent back the things, will each have one year's hard labour, The monk Chang Nan Sing, I will give him 6 months and compel him to become an ordinary man. I am going to give Wang A Fat, The man who was captured, and who happened to be there, I am going to cangue him on the spot and also another man Tang A Fat, who was found with others. Liu A Kwai, Liu To Nin, Chang A Wong, Liu A Shut and Liu A Fung are to be bambooed and released.

A Member.- How many does that make?

A.- Three beheaded, 9 imprisonment, 2 cangued and 5 bambooed and released.

The Member.- It is admitted that a large majority of the people are away and cannot be apprehended?

A.- We have not found them yet.

Q.- Is it not supposed?

A.- We believe that the most important men have been arrested. That village is very small. About other places we don't know yet. Speaking particularly about that village where the celebration was, already nearly all the most important have been arrested. We are taking immediate steps to get others arrested whose names were given to us and after their arrest we will investigate the charges.

Q.- We understand there were about 20 with spears, and 10 that actually used the spears at the temple. A.- That was in evidence.

Q.- They ought to be apprehended.

A.- I will give instructions to the officials to take steps.

Q.- What steps are they taking to apprehend them?

A.- Rewards offered from $150.- up to $1000.- a piece and at the same time we asked for help from the gentry and also sent confidential men out about 200 everywhere. The best plan I think is to induce them to come back and then wait for a few days and take them by surprise.

Q.- We understand that on account of the arrest of the Christians, three Christians have already left and others are talking about skipping.

A.- I will issue a Commission tomorrow.

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Dr. Machle.- They are afraid.

A.- That is their fault.

Q.- Mr. Wen, we heard yesterday that that old gentleman who is a shopkeeper and came up here and gave what seemed reliable testimony, his name is Le--

A.- What has been done to him?

Q.- He came to say that they are threatening his life.

A.- Tell him to point out who threatened him.

Q.- Anf he says he wants to go away to Canton-- go away from the town entirely.

A.- Let him go to Canton. Nobody will threaten him. (to Dr. Machle). Your presence does not make it any better if you stay here. It is the duty of the Chinese officials to give full protection to missionaries and also to their own people, so if you stay here that is another matter. You don't mean to stay to protect them.

Dr. Machle.- No,no.

A Member.- We want to ensure the protection of those who have been kind enough to come before the Board and give us information.

Taotai Wen.- I can issue a Commission to the effect that those who have been called in by the other side as witnesses are quite safe. I will say that they are not to be arrested officially or privately. I can issue at once a Proclamation. So my presence here or my absence from here cannot make any difference. I want to show that what I say I mean. Therefore, Dr. Machle, I would like you to go to Canton and see the result.

Dr. Machle.- If the Christians will not go away I will go to Canton.

Q.- Go to Canton and see whether my words are true or not. You want my word. What I have said here today will prove true or untrue. Time will show.

Dr. Machle.- If the Chris tians know this it will be alright.

A.- I have said that your presence here does not make any difference. If you stay here and they feel safe because you are here, they will always want you to stay here. Show them that in your absence

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they are safe. I am responsible for anything that happens. If they run off it is their own fault.

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SIXTEENTH SITTING, Wednesday 6th December 1905.

Dr. E. C. Machle, resworn.

Q.- Dr. Machle, kindly state the different houses which were destroyed by the mob - by fire on the 1st day of the 10th moon.

A.- The men's hospital proper with the private wards, the women's hospital with some private wards, the Bible women's hall (that is the Mary Whitmore Dwight Memorial), the Church buildings, Chinese preachers residence, Dr. Machle's house, Rev. R.F. Edwards' house, the wire fence around the property taken away, wall around the cemetery thrown down, three gravestones broken up, one Chinese house of Dr. Machle's (that is not burned but injured), and one Chinese house of Dr. Chesnut's. Shall I give the cost and so on?

Q.- Yes.

A.- The men's hospital, $4350 first cost.

Q.- Is that Mexican?

A.- Yes. The cost of replacing as I have estimated, $5350.- the contractor has estimated, $5500.- - he takes the men's hospital proper and the private wards.
The women's hospital the property cost $3200.-, the cost to replace $4000.- and the contractor's estimate $5200.- Bible Women's hall viz Mary Whitmore Dwight Memorial, the first cost $1200.- cost to replace $1500.-, contractor's estimate $1700.- Church buildings, first cost $4000.-, my estimate to replace $4500.-, contractor's estimate $4500.- Chinese preacher's residence, first cost $350.-, my estimate to replace $450.-, contractor's estimate $600.- Dr. Machle's house, including watchman's lodge and chicken house, $3900.- first cost my estimate to replace, $4700.-, contractor's estimate $5061.- Rev. R. F. Edwards' house, including horse stable, first cost $4000.- my estimate to replace $5000.-, the contractor's estimate $4660.- Wire fence around the property $300.- first cost, cost to replace $300.- Wall round the cemetery $100.-, three gravestones $125.-, Dr. Machle's Chinese house $41.- and Dr. Chesnut's Chinese house $71.- That makes the total of all this $22,600.- first cost, $25,825.- cost to replace, and $27,833.- the contractor's estimate.

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Q.- Then you come to the furnishing and so on.

A.- Furnishing and personal property. Men's hospital, $3052.- This is tabulated here. Women's hospital, $2831.80; the Women's Bible hall is $312.80 as far as we can get it up. The Church buildings $374.- The Chinese preacher's house as given by the Chinese preacher himself, $344.50 That includes some money besides that he had in his possession, so I did not enter it here. Dr. Machle's house $5709.90, that includes machines and other things that we had in my house. Not all personal property but there were some of Mr. Scheirers' things which I have put up at $200.- Station library and book case $1900.- Cash lost $440 ($150.- in the safe, $70.- that Mrs. Machle had just drawn on salary, and $200.- had been brought from Shi Cheung ( ), and the $20.- in pennies brought from Canton. Of this amount $150.05 has been returned. Rev. R.F.Edwards' house, $2000.-, Dr. Chesnut's $1200.-, Miss Patterson's $800.- , and the Rev. and Mrs. Peale's $1000.- Of these 4 I can only say approximately. They will have to give their final say. I have an interrogation point after it. The total is $47,653.50. The Chinese losses have come in. There is a large, long roll of them amounting to somewhere near $11,000.- I have already got to $10,318.-

Q.- Chinese?

A.- Yes. Mr. Gookim's $5500.-, Mrs. Chiu ( ) $1600.- That is already $7100.- these two.

Q.- About the Chinese I want particularly item by item.

A.- I have it all written down.

Taotai Wen.- It seems to me that the foreign property is not very much - not exaggerated, but the Chinese statements about their losses seems to me exaggerated.

A.- I have it tabulated here.

A Member.- Mr. Wen, I don't want it to be understood that the Statement Dr. Machle is making now is to be accepted in the nature of a claim.

Taotai Wen.- Oh, no.

Q.- Any claim must go through our Minister at Peking and the American Presbyterian Board must be heard from. This is just merely

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an enquiry into the amount lost.

A.- Yes. An enquiry into the affair. We must find the facts. That's all.

Dr. Machle.- I have written down the details of the Chinese losses I will give you the papers. The Chinese have written it out themselves. That is a total of $58,653.50 To this should be added the loss on exchange, shipment and Customs. What will be I don't know. I cannot say at all. That is for others to judge. These things that are bought in Hong Kong have to pass the Customs and must be brought up by boat. When some of these things were bought silver was higher than it is now. To buy such things again will be quite different.

Q.- We don't negotiate now about the indemnity. We want to find out about the facts.

A.- Some of the things I would not have sold for ten times their value.

Q.- Of course, everything cannot be replaced.

A Member.- Associations.

Q.- Quite so.

Q.- Just read them off some of the itemised claims of the Chinese.

Dr. Machle read a few of the claims.

Taotai Wen.- I want to ask a few questions Dr. Machle. I noticed that in a corner room in the hospital compound there were a number of doowen idols.

A.- Yes, I think there must have been about 15 perhaps.

Q.- I counted 22. How did you happen to be in possession of those

A.- After the temple - you can see part of the temple now round at Ho Chun (   ) - was sold to me by a party of men who said they did not want to worship these idols. Well, a day or two afterwards when I went to the temple to take away the idols, there were several men came and said they would not like me to take away the idols now. I said "Alright, I will wait two or three days longer". In the meantime I heard that the Sau Tsoi (   ) at Choy Un Pa(   ) had not received any money for which the temple was sold and that he was put out about it. So I sent to him $5 or $10, I forget which and there was no more after. That is the story.

Q.- You bought very cheap?

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A.- I don't know that it was so cheap. There were not very many bricks there. What did I buy it for? $30.- or $40.-

Q.- When you bought your property in the past did you inform the public beforehand?

A.- I went to the place and saw what I wanted and waited for several days. I went to the place three or four times and looked at it.

Q.- Did you put up any notice?

A.- No.

Q.- In future you should put up a notice, that is the Chinese custom because in buying a piece ofland or a house we always put up a notice at least one month beforehand - before the transaction - is executed-- to see if the place has been sold by others or has been mottgaged and so on. Always.

A.- I left it to the middlemen, and whether they put it up or not I cannot say.

Q.- If you had done this it would have avoided very much trouble.

A.- I am under the impression they did not put it up. I left it to them to do. When I bought that property for $1000.- I put up 12 stones to mark out the property, Everyone was taken up and carried off. So I came to the conclusion I would not put up any more boundary stones.

Q.- There are two things to be done to ensure peace - to avoid trouble. The first thing is to put up a notice for a month. If anybody is not satisfied they can come forward and negotiate with you. Then you can get your title deeds stamped and ask the official to issue a commission announcing that such property has been sold by so and so and stating whether it is clan property and so on and advising that everything is in order. You should insist upon it and if they don't doit, you should write to the Viceroy. It must be done to avoid trouble in future.

A.- I don't know whether I will buy any more land.

Q.- You cannot tell. If you don't buy somebody else may buy. I am speaking generally. That is the thing I always have done in Canton if I want to buy a house. You say"This house is yours". I will put a notice at the door that I have paid so much as bargain

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money to such a man for the house. The transaction will be executed one month from now. If this house has been mortgaged or belongs to somebody else: if a creditor or owner comes forward within this month, I can have the thing settled and he cannot say anything more in future.

A Member.- For ever hold his peace.

Taotai Wen.- That should be done. Yes. You may ask the Consul to write to the Viceroy and so on and have the thing done. That would avoid endless trouble.

Dr. Machle.- Some of the lands they wanted to sell months and months before I took it.

Q.- They sold this piece of land to you which had been encroached on by the matshed and some of the people came up there and you said it is yours. If you had done as I have said and a commission had been issued by the officials and notice given before you executed the contract this misunderstanding would never have existed. They thought it belonged to them. You say it is yours. I have no doubt that you bought it.

A.- I wish I had not bought it. I did not want it particularly.

Q.- Don't cry over spilt milk. Although you have been here for 16 years, you are still a foreigner. You don't know Chinese Customs so well. As soon as you execute the deed you must send it to be stamped.

A.- Well, it is according to whether the fellow has money or not, Mr. Wen. You see - as quickly as I got money I sent them in. Some is private property, and some is not.

Q.- In Canton if the deed is in order you can usually get it stamped.

A.- I have two or three stamped now.

Q.- I should like to know. There is Lo Tak Hing (   ) - a pox-marked man. What is his position in the disturbance?

A.- I call him Tak Hing (   ), my dispenser.

Q.- And then Li Shung To (   )?

A.- He is in Canton.

Q.- Two different men.

A.- Yes. Tak Hing (   ) was here yesterday.

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Q.- Because you see, one woman said that Tak Hing (   ) handed the cannon back and then Li Shung To claimed to have handed them over. That is why I ask it. I looked through the evidence and that is why I ask that.

It was here stated by a Member of the Board who had taken measurement of the mission property that the area of the piece of land claimed by the Chinese and also by Dr. Machle was about 1334 sq. feet. Also that the encroachment was 20 sq. feet less than last year and that the area of the ground encroached upon was about 423 sq. ft.

Q.- (to Dr. Machle).- Dr. Machle, in your former evidence you said Au Yeung Kim (   ) the guide, and the monk asked you for money and then after you corrected it and said the monk did not open his mouth.

A.- The monk did not say a word to me. He was with Au Yeung Kim (   ) when he asked for money and when he left me and I told him I had no money, and that Dr. Chesnut had, he went over towards them, and Mr. Peale came towards me and said "Dr. Machle, I don't think these people will help. This monk is a Chinaman too and they want money" I understood he said they wanted money and then afterwards both of them do. Whether the monk asked for money from them I do not know. I don't know whether the monk asked for money. Au Yeung Kim (   ) said "The monk wants money". Then I cannot say positively that it was the monk who told me to come out of the cave because he could not help me. I did not see him. I took it that it would only come from a man like him who had charge of the place.

A.Member.- Dr. Machle, can you give us any further information on this case other than what you have stated?

A.- Something I have thought up. I think partly that so much would not have happened this year if the thing had been properly managed in regard to the lottery a year or two ago. I think if the arrests had been made and the officials had shown that they had some power over the multitude there would not have been such a great uprising this year. That is how I feel. Many of them were bad people- there may have been some good people - but from what I have heard I

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I cannot state positively, there were Triads and gamblers, and the people themselves protected themselves in certain streets and closed their gateways and armed themselves because they found the officials could not help them, and because they armed themselves their houses were not looted. And then also during that time of the Po Piu (   ) I remember three at least who came at short intervals to my house and saying that the mob over at Lienchow (   ) spoke of burning and killing us - killing us and burning us out. I said "Oh, no I don't believe, that I have nothing to do with this affair: why should they come here"?

Q.- Did these men give any reason?

A.- No, they came running over. Perhaps they were in the crowd. They said there were some talking about. I just laughed at the idea. I could not see why I should be in any danger of that kind. I was not in it: I would not join it. I did not believe the report. I thought it was rediculous.

Q.- As a matter of fact during the Po Piu (   ) trouble except the farmer, that is,the man who got permission to open the lottery, except these two persons, no other people were maltreated at all. No looting of any kind took place.

A.- I understand the kaifongs armed themselves.

Q.- This time?

A.- Two years ago. They armed themsleves and prevented it. Then in regard to last year, in regard to the joss. The colonel I feel sure was there at the time, I know he was and heard these three or four men running out of the temple. Close to him was Leung A Kam (   ). He was one of those that came and said "We are going to kill you and burn you out". I called the colonel's attention to it and said "Do you hear what they say"? He said Dr. Machle, wait until the joss ceremony is over and we will attend to it". Now as I look at it, it was my business to notify the sub-prefect, but I did not. I left it to the colonel to attend to. It is not really the colonel's business I suppose. I should have told the sub-prefect. At any rate the colonel heard them say this. I called his attention to it that what they said was "shat".

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Q.- Were there any arrests made?

A.- I did not hear of any at all.

Q.- Was Leung A Kam arrested?

A.- Not that I know of.

Q.- Why should the Roman Catholics have an ill-feeling against you

A.- I don't know. I have not any ill-feeling against them at all, All my relatives are Roman Catholics. My father and my mother were Roman Catholics.

Q.- I mean the Catholics here.

A.- The Roman Catholics here.

Q.- Yes. Have you much to do with them?

A.- Absolutely nothing to do with them.

Q.- You have done no wrong to them?

A.- No, I don't know that I have done them any wrong whatsoever. These false converts just put their names down. I don't think they are members of the Roman Catholic Church. They are enrolled as members.

Taotai Wen.- I have asked Mong Shan Fu (   ) several times about the enrolment. He said I have a very small number here, about 30 or 40 men, and he said that in the villages there are many there. They have more time to study than they have here.

Dr. Machle continuing.- When Tang (   ) was sub-prefect after Kui (   ) had left, therewas a Chinaman came over to Mrs. Machle and wished to talk with her privately, and he was apparently frightened and a good deal of anxiety shown in his face. He requested a private interview with Mrs. Machle and told her not to tell anybody and not to say who told her. He said that there was a day fixed to burn our house and to kill us.

Q.- Did Mrs. Machle tell you the names of these men?

A.- No, she did not. I am sorry to say I laughed at it. I did not think it was serious. I did not think anything of it at all. Sh She wished me to go to report it and I said I would go over after a while and talk to Tang (   ) about it. I did not go specially about it, but about a month afterwards I made a call and during the conversation with Tang (   )I told him about it, and he laughed

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and said "Dr. Machle, don't be afraid of being killed"---

Q.- Who wanted to burn the buildings and fix a day?

A.- Mrs. Machle said that they.

Q.- Who were to fix it?

A.- I suppose he meant that the people who constituted the mob before they went to the yamen and did this thing. That mob that made the trouble the year before.

Q.- You had nothing to do with that lottery?

A.- No.

Q.- How long ago was that Doctor?

A.- It was just after Kui (   ) left. He left in the fall of last year or the year before. I think he did.

Q.- It looks strange. You had nothing to do with this lottery business. You did not advise the officials to establish this lottery and these people who went to petition to stop it did not like the gambling.

A.- The officials were written to.

Q.- It seems very strange that the colonel did not arrest Leung A Kam (   ). The colonel must have seen that there was a feeling against Dr. Machle.

Taotai Wen.- Last year during the celebration?

A.- Yes.

Q.- After the trouble?

A.- When they wanted the shed removed. Several people ran out of the temple and said "shat" (kill).

Q.- When you heard this did you draw the attention of the colonel to it?

A.- Yes.

Q.- What did he say in reply?

A.- He said "Wait until after the joss ceremony is over and we w will attend to it". He was afraid to do anything.

Q.- You don't know whether he has attended to it or not?

A.- No, I cannot say. Mrs. Machle was greatly worried when she heard this and she asked me to go and see about it and when calling on the colonel a month or so afterwards, I told him about it and he

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he laughed and said "You have no fear of being killed". The other matter has been brought up in the testimony right along. These are some things that make me now feel that they had been thinking of doing this thing a year before they did it.

Q.- These incidents that you have related gave you the impression that this must have been premeditated?

A.- Exactly. That is the idea. A year before. If I had looked at it seriously, I would have gone into the matter then and the officials would have stoppedit. Chinese do talk. They say a lot of things and don't do it.

Q.- Did you see any signs and notice any uneasy feeling, and that when the people met you, there was a change?

A.- No, I had the same greetings, Mr. Wen, just the same. If I had noticed any I might have reported it to the yamen. The Chinese can hide that very well from their face. If they have sorrow they laugh and so on. I have seen it many times.

Witness gave an instance in which a Chinaman had disguised his real feelings.

Q.- Every Chinaman?

A.- No. At heart they are sad. Then they smile. If four men carry a coffin, they are laughing all the way. It does not show their innermost feelings. They don't show their innermost feelings.

Q.- Do you know anything about the administration of affairs up here under the former sub-prefect who was in charge?

A.- Yes, I can say this thing. That I don't think the officials are very active in attending to anything. Now I sent in about seeing a certain thing had been done and that a certain person had done it. The official would not at first take any notice of it. Then I would request him to look into it and he would send some runner to the hospital and I would tell him about it and I found they were lingering about, and I thought I knew what they were after and perhaps I would go to one of the men and they would approach some on the hospital staff and ask for money and they would come to me and I would put out a dollar. They would go away. That was last year. I am

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I am told they go and find the guilty party and the guilty party gives them money and they return to the official, and my belief is that the officials dont know about it, and they say they cannot find the men. They get money from both parties. Now last year--

Q.- My question had reference here to the administration of law and order and the maintenance oforder here in Lienchow. I have heard that the former prefect had some difficulty in maintaining order. Is that true?

A.- He did. The difficulty as far as I know is because of the lottery shop. It arose out of that.

Q.- What difficulty had he and why had he that difficulty?

A.- I suppose--- it is a long story. As I heard it the people did not wish to have the shop lottery here as they had never had it before and an official had been sent by the Viceroy to open the shop lottery as the shop lottery had been farmed out and it was his duty to obey orders and the people were determined that the lottery should not be opened and he was determined to obey orders. So he found there were not enough soldiers here and he borrowed $3,000.- or $4,000.- as I understand - so I heard - and hired braves to protect the place, and even then with all these braves he was not able to quell that mob when they came. That is the information I have.

Q.- How long did the mob exist about the lottery trouble?

A.- The mob, I suppose, lasted for several hours a day.

Q.- And then did they do any very great damage, looting and pulling down the yamen and so on everywhere?

A.- No, they did not. They threatened to do it. I heard they went to two of the gentry's houses.

Q.- The gentlemen are not the farmers of the lottery. Wong (   ) and Lum (   ) are the two farmers?

A.- Yes, I heard so. They went there and took the things out of one house and burnt them and also burny personal property and then they forced their way through the east gate. I don't know how true it is. They closed the east gate and the mob came round at the other gate and appealed to the soldiers to get in and the gates were opened and they went ot the yamen. That is the story. I was an eye-witness.

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Q.- Could not the prefect assemble these same soldiers that the prefect used on the occasion of the burning of these buildings?

A.- The present sub-prefect?

Q.- Yes.

A.- No. Because they have been dismissed. They were hired not with the government money, but with money that the sub-prefect had borrowed from the gentry.

Q.- Are you sure that the sub-prefect last year hire some addition al braves?

A.- No, I am not sure. I can only tell you what I heard.

Q.- What is the source of your information in r egard to that?

A.- One source is what a great many people told me. Another is by a letter I received.

Q.- Letter from whom?

A.- Letter from the former sub-prefect.

Q.- That ought to be considered.

Taotai Wen.- When was that?

A.- Recently. Before I left Canton, he stated the whole case to me. I received two letters in regard to the matter - just what he did.

Taotai Wen.- I understand that Kui ( ) did not add a single soldier to the force which was the same last year as now. I understand he tried to get out of prison and he invented a good many stories and he wanted to come up here.

A Member.- Did you hear the same thing entirely independent of any information from him?

Dr. Machle.- No, sir. I did not. I know this. I saw the soldiers differently dressed. They were really - I considered them braves. They were dressed differently to what the soldiers are here. They did not look like ordinary patrolmen.

Q.- Would you know the two farmers Wong ( ) and Lum ( )? Have you met them?

A.- I think I have. I would not be positive. There is a man by the name of Lum ( ) who called upon me. He had some dealings at the yamen too, I think. He was invited to a feast or two that I was at. He is an oldish sort of man about 60 years of age.

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Taetai Wen.- What I understand is that the former prefect took advantage of this matter to try to get out of prison. Naturally he invented all sorts of stories. I heard them long before. I heard it before I left Canton and also after I arrived here.

Q.- Was he not here at the time of the lottery affair?

Taetai Wen.- He was degraded on account of the lottery trouble. The Viceroy impeached him and he was degraded.

Q.- For not being able to carry out his orders?

Taotai Wen.- I don't know. He was here only three or four months. Then afterwards on another charge in Canton, he was reduced from sub-prefect to deputy magistrate in rank and he is now in prison. Long before this trouble happened.

Q.- What is he in prison for now?

Taotai Wen.- Long before this happened. Purely a Chinese matter.

Q.- He was in charge here during the lottery trouble?

Taetai Wen.- Yes. He is now trying every means to get out of prison and he tried to be appointed up here. But he is a criminal. He wants to make as much difficulty in this case as possible in order to protect himself. That is the story I got and I have good evidence That is all. The story this disgraced sub-prefect gave is not reliable.

Dr. Machle .- He said that the Viceroy reproved him and considered him very inefficient when he went to Canton, and considered him the one who was to blame for the whole trouble with the mob and the Viceroy held the people of Lienchow were good and kind people.

Taotai Wen.- The Viceroy arrested the two gentry and put them in prison first and they are now in Canton.

Dr. Machle.- I cannot say that these are facts.

Q.- You must see that these are facts.

The point is this. They were not able to open the lottery. The Viceroy ordered the lottery to be opened and it was not opened, and they arrested the gentry who petitioned against it.

Taetai Wen.- That mob can scarcely be called a mob like this. The mob went to the yamen to petition and after the explanation that was given they went quietly away. It is true except that they went to Lum (   ) and Weng's (   ) houses and then to the lottery shop

Dr. Maohle.- I knew the people talked about it.

Q.- 10,000 men from the 24 wards.

There must have been force of some kind.

A.- They forced there way through the east gate.

Taotai Wen.- They did not resis the soldiers. The colonel is here and you have heard what he said. You have heard what the witnesses on our side have said. They are in the city and they know better: they have given evidence here already.

Q.- Did you notice different soldiers here at that time?

A.- Yes. The Yaufu ( ) had different soldiers.

Q.- You noticed them yourself?

A.- Yes.

Q.- Where was it reported that these soldiers came from?

A.- I heard no report where they came from.

Q.- They are not soldiers that they ordinarily have round the town?

A. They looked like Hunanese soldiers. Hunanese bearing and talk.

Q.- They came immediately after the disturbance?

A.- Which disturbance do you mean?

Q.- The lottery trouble.

A.- About whether these soldiers were there or not I cannot say, but at that time there were such soldiers in the city. I cannot say whether they went to quell the dis turbance or not.

Taotai Wen.- Soldiers were not called out last year. I heard that some soldiers who were stationed to protect the east gate were overpowered and some of them injured and so on. They were all overpowered and were powerless to resist the mob. I heard too that Kui ( ) would not give up the men he was petitioned to give up by the colonel the major, the chief of police.

Q.- What men?

Taotai Wen.- There were two men arrested, but not that day. The lottery was to be opened on the 19th day of the 4th moon and these two men were arrested a month before that. These two men were wrongly arrested and Kui ( ) had no right to arrest them. These are not the two men who went to petition, but two different men. They

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They did not take part in the petition. Long before the thing happened these two men were arrested and these people went to petition the sub-prefect. They had previously petitioned the deputy magistrate two or three times.

Dr. Machle.- The people knew about it and talked about it.

Taotai Wen.- And they went in great numbers - 10,000, several thousand - went to the yamen and sent in a petition. Of course where a large crowd of Chinese collect there is talk here and there, and th there is a noise but whether it is a hostile noise or peaceful it is different. I understand that sufficient explanation was given by the sub-prefect and the colonel who was present there at the time and the mob went away..

Dr. Machle.- I knew that I received a letter from Kui ( ) saying that one of our Christians had been noticed in the crowd and he wanted me to reprove him for being there: that it was not the right thing - that is our old watchman. Out of curiosity he followed the crowd and went into the yamen.

Q.- They did send the petition?

A.- If the petition had not been received, and Kui was not going to receive it there would have been great trouble.

Q.- Surely the petition must have had something to do with the lottery?

Taotai Wen.- They objected to the establishment.

Mr. Lay.- I understand from you that they objected to the arrest of two other men on an entirely different charge1

Taotai Wen.- I will tell you after. Kui tried to open a lottery and he thought that these two men would pitch in against him and take the lead and he arrested them on a charge of embezzling clan money. He thought if these two men were in jail when the time came for him to commence the establishment that nobody could say anything - nobody would dare to raise an objection. He arrested these two men and put them in jail on a false charge and the people knew it. They did not like this establishment so they sent a petition to the authorities asking that these two men should be released and at the same time they objected to the establishment of the lottery. These two men

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were released because they had not embezzled clan funds.

Q.- Thatbwas a fictitious charge to get them out of the way?

Taotai Wen.- Yes. They could not prove the charge. Those are the whole facts. The documents are in the yamen. I read them very carefully.

Dr. Machle.- It was said that these men had money for the running of a school and it was Kui's (   ) duty to look after this tax, and he accused them of taking $2,000.- something like that.

Taotai Wen.- Then after the trouble the farmer petitioned the Viceroy against the men who signed the petition. Lung (   ) who is detained in Canton was accused of being the first name in the petition.

Q.- Was any petition made by the people for the purpose of securing the release of the two men who had previously been confined on the fictitious charge?

Taotai Wen.- Yes, they petitioned.

Q.- And these two were released?

Taotai Wen.- Yes, and the people went away quiet. Kui (   ) knew very well that these two men would object strongly to the establishment efnthis lottery.

Q.- I just wanted to know if the people petitioned for their release too.

Taotai Wen.- What I state are true facts.

Dr. Machle.- I knew that that is what the gentry stated that they had been falsely arrested.

Q.- The people made their strong protest against the establishment of the lottery. The lottery was not established and they petitioned for the release of the two men who had previously been confined and these two men were released and the affair died down.

Taotai Wen.- About the Taotai who came last year. He came because the failure of the establishment of this lottery led to trouble with Kui)   ). The people accused him and the Viceroy could not decide to which side he ought to listen% So he sent the Taotai to come here to make an exhaustive enquiry into Kui's conduct.

Q.- The result of that was that--

Taotai Wen.- Kui was degraded.

Q.- His subsequent confinement, imprisonment, was due to something entirely different.

Taotai Wen.- Yes.

Dr. Machle.- After that was settled the mob looked for something else to do.

Taotai Wen.- The first punishment was that he was cashiered but he still retained his rank-- that is the lottery trouble - and the second trouble was in Canton and not here.

Q.- He was prosecuted then and sent to prison?

A.- Yes, on two different charges.

The enquiry was adjourned sine die.

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SEVENTEENTH SITTING, held in Canton, 15th December 1905.

Lieut. D.E.Dismukes was absent, also Commander Shiu (   ) and Comodore Kew (   ).

Rev. Edgar Dewstoe, sworn.

Q.- Where is your home?

A.- At Bury, Lancashire, England.

Q.- How long have you been in China?

A.- Eight years on the 1st January next.

Q.- Have you been in Shiu Kwan (   ) all that time?

A.- It has been nominally my station. I have been perhaps half the time in Canton.

Q.- How long have you been in Shiu Kwan (   ) and district?

A.- I have only been there for about one month this year.

Q.- Only one month this year?

A.- Yes.

Q.- What month was that?

A.- That was from about the middle of October to the middle of November.

Q.- Are you in charge of the mission up there?

A.- I am in charge of the work.

Q.- And when you are not there you have a representative who reports to you ?

A.- We have a Chinese preacher and also a foreign colleague who has been up there a good deal this year.

Q.- Your foreign colleague reports to you constantly I presume?

A.- Oh, yes.

Q.- That is from January to January.

A.- That was owing to the destruction of our house last year and having no residence and being a married man I was down here.

Q.- What are these dates?

A.- About the middle of October to the middle of November.

Q.- You spoke of the destruction of your houses. How were they destroyed?

A.- They were destroyed by fire in my absence in the country. I was travelling to the chapels. It was in the dead of night and abs

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and absolutely no clue was afforded as to what caused the fire.

Q.- Are these all the mission houses in Shiu Kwan (   )?

A.- Just our own house. Call it two: semi-detached in one block and the fire burnt the whole block.

Q.- Burnt the two houses?

A.- Yes, burnt the two houses.

Q.- What has been the feeling towards foreigners up in your district in Shiu Kwan (   )?

A.- It has always been most friendly.

Q.- In Shiu Kwan (   ) and district?

A.- In Shiu Kwan and district.

Q.- You have had no trouble at all with the people?

A.- Never.

Q.- Then you were surprised about this Lienchow (   ) affair?

A.- Yes, it was a great surprise and shock. It came as a thunderbolt. I was just preparing to do my ordinary country itinery work and had to stop it. It came as abruptly as that. I had all my plans prepared and dates named.

Q.- Have you seen any indications of the boycott in your district?

A.- I have seen in Shiu Kwan (   ) some notices on the shops.

Q.- Posters?

A.- Posters. The long slip saying "Don't sell American goods here". This is all I have personally seen.

Q.- Have you seen many of them?

A.- I should say, on the main street I walked through that almost every shop had one of these notices.

Q.- That was when you left?

A.- When I left.

Q.- Do you think that that created any feeling to the foreigners up there?

A.- No, people seemed amused at that stage. They told me that they were still selling American goods, though on their shop door they had the notice to the contrary.

Q.- Are there many American goods sold up there?

A.- Yes, a lot of flour and piece goods.

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Q.- Did they not appear to posses any animous at all in consequence of the boycott, or know very much about it?

A.- No, they did not. They smiled if you mentioned it. They had stories about certain shops making considerable money at Shiu Kwan ( ) by buying cheaply in Canton where the boycott was in force and selling expensively in Shiu Kwan. where the botcott had not taken effect. They seemed to think that good business.

Q.- Did you observe whether any soldiers were sent to Lienchow from Shiu Kwan after the massacre?

A.- I did not see them at the start. I was told on very good authority that a number of soldiers left within a day or two of the news reaching Shiu Kwan ( ).

Q.- How many soldiers did they say left Shiu Kwan ( )?

A.- I think they said 60, I will not be certain. It was 40 or 60. I think they said 60.

Q.- About how many soldiers are there in Shiu Kwan ( )?

A.- I don't know. There are a number of guard boats that make it their centre. There are a number of soldiers attached to the Brigadieregeneral's yamen. As to the number I don't know at all. And there is the old garrison, the nominal soldiers who number a great amny.

Q.- Did you hear anything about the change in the recruiting of soldiers in your district?

A.- Yes, all the people were talking about it at the time I was there. The old and infirm and useless were to cease frombbeing soldiers and in theirplace there were to be young and vigorous men who would be efficient.

Q.- Did you hear the date that that order was to take effect?

A.- No, but I understand before I left that the order had taken effect as far as the old garrison was concerned.

Q.- Had they made any preparation at that time to carry that order into effect in Shiu Kwan ( )?

A.- The dismissal?

Q.- Yes. To replace the old and weak by young and strong.

A.- I don't know. I did not see any new troops arrive. I don't

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don't know of the local enlistment that went on.

Q.- You don't know of any change as to numbers of troops in the vicinity about that time?

A.- No.

Q.- We have reports of the introduction of rice alleged to have been poisoned. Have you any knowledge whatever in reference to that?

A.- There was a rumour amongst the people of the ship loads of poisoned flour having arrived, but the rumous I heard only from the lowest class ofpeople and it was told me with a smile.

Q.- Evidently there was no particular cedence to it.

A.- I could not attach the rumour to any written or printed document of any sort.

Q.- The ones who told you did not appear to attach any importance to it?

A.- Oh, no.

Q.- Now, Mr. Dewstoe, how far is Shiu Kwan (   ) from Lienchow (   ) roughly?

A.- Roughly I should guess about 80 miles overland, but it is very rough and mountainous country and almost impassable. Around the other way it must be 150 or 200.

Q.- What can you say as to the feeling of the natives in that vicinity towards foreigners in general?

A.- I have always found they are most friendly. You could go in any part of the country side at any time of the day and be safe.

Q.- Do you think there was any innate and deep-down aversion to foreigners in general - to Western civilisation?

A.- Not on the part of the people.

Q.- Did they seem to resent the introduction of a Western religion

A.- Not at all in my time. I have never found it sol

Q.- Had you any converts?

A.- We have in the district about 700 or 800.

Q.- &oo or 800?

A.- Yes. In Shiu Kwan (   ) itself about 110 or 120.

Q.- What denomination is that?

A.- English Wesleyans.

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Q.- Have you ever heard any definite information as to whether or not the soldiers who were sent from Shiu Kwan ( ) arrived at Lienchow ( ).

A.- No. There would not have been time to receive word by the time I left.

Q.- What was the talk and feeling in Shiu Kwan ( ) about the Lienchow affair? What did the people seem to think about it?

A.- Firstly they talked about the festival and regarded it as having arisen from something in connection with that. Afterwards they said it was the personal feeling of the local people close around Lienchow ( ) mission property. These two were the main talk.

Q.- Did you have a ta tsiu ( ) celebration at Shiu Kwan?

A.- There is one every ten years that is rather a big affair. There is no yearly big festival.

Q.- Is it held every year?

A.- No.

Q.- Is it held every year in a minor form?

A.- I don't think so. There is a certain festival but it does not attain any big proportions.

Q.- Is it called ta tsiu ( )?

A.- I have never heard that name attached to it in the partiuular temple.

Q.- Have you ever heard anything about that celebration having bee been prohibited by order of the Viceroy or any authority in the Province?

A.- No. I remember hearing a year or two ago that the Viceroy wished there to be less lamps used in the celebration for fear of fire, but I never heard about it being prohibited.

Q.- I want to find out if surrounding this celebration - probably it is the ta tsiu ( ) Is it essentially a religious celebration?

A.- I think so. At the core of it it has to do with some particular idol. In effect it works out as a kind of fair.

Q.- Do you think it appeals essentially to the religious instincts of

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of the people?

A.- No. I think as far as my observations go it is largely a holiday - a general feast day.

Q.- How would you say then that it had particular sacred characteristics?

A.- No. Saving that in its origin it has to do with it.

Q.- There is nothing that you could tell us that would throw any light on this case, is there Mr. Dewstoe?

A.- I don't think so. I have only hearsay evidence and of course I did not hear the whole story until I arrived in Canton.

Q.- But I mean with regard to the feeling among the people there: the ideas prevailing in that district.

A.- No, as I have said the people are always very pleasant. There are a good many bands of robbers in the countryside, but they deal solely in looting and robbing as far as my observation goes and I suppose that is so because of the mountainous nature of the country

Q.- Let me ask you one question Mr. Dewstoe. You said that the people did not attach any sacredness to the joss celebration. Suppose you go and interfere and upset everything do you think the people would stand still?

A.- I should not like to try it.

Q.- But suppose?

A.- They would resent it certainly.

Q.- Is there a Roman Catholic mission in the vicinity of Shiu Kwan

A.- Yes.

Q.- Right in the city of Shiu Kwan?

A.- Yes. They have a chapel in the city of Shiu Kwan and a number of chapels in the country around.

Q.- Who is the Roman Catholic priest in charge of the mission?

A.- The present man I don't know.

Q.- Was Father Montenat ever there?

A.- I believe he was there last year.

Q.- You believe he was there last year?

A.- That is to say, I don't know his foreign name?

Q.- Mong Shan Fu - was he there last year?

A.- Yes.

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Q.- Did you ever know of a character belonging to the Roman Catholic Church at Shiu Kwan by the name of Li Shu Tsze ( )?

A.- Yes. This case was notorious in the whole countryside.

Q.- Did you know him?

A.- No.

Q.- What was his case, Mr. Dewstoe?

A.- I never heard the full details of the case, but I understood that he was outlawed and that he went to the Roman Cathalic chapel and was given protection. He then even went so far as to go into the presence of the Yingtak ( ) district magistrate and say "I am Li Shu Tsze ( ) who you know by name" his name being at that very time with that very magistrate who prescribed him. That is the talk in the country.

Q.- After he had identified himself with the Roman Catholic Church he evidently felt that his position was so strong that he could go before the local authorities who had prescribed him, with impunity.

A.- The people say that he went to the Roman Catholic priest Mong Shan Fu.

Q.- Was Mong Shan Fu stationed there? Was he not stationed at Shiu Kwan formerly?

A.- I don't know. He was living there at certain times.

Q.- And when he left this Li ( ) left.

A Member.- Li followed him and went with him to,Lienchow. He went last year.

A.- He went across the mountains, I believe, October of last year. I don't remember the date, but I followed him some weeks after and heard of his having gone over that way.

Q.- When he was in Shiu Kwan ( ) did you hear that this man Li ( ) had been instrumental in having enrolled a number of people in the Roman Cathalic Church? Was there any rumour or talk to that effect?

A.- Yes, there was. There was common talk to that effect.

Q.- Is there an enrelment in the Roman Catholic Church at Shiu Kwan ( )? Those enrolled not being members of the church, but being identified with the church ?

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A.- I don't know of any such distinction. There may be.

Q.- Do you know whether itis easy or not to become identified with the Roman Catholic Church there?

A.- It is said to be.

Q.- It is said to be easy?

A.- Yes.

Q.- Is there any particular qualification or cenemony to be gone through in order to receive that identification?

A.- It is said, and I heard purely from common talk, that certain of the priests or those given authority by them will receive men on payment of certain monies, and give them a cross - a badge of membership.

Q.- Have you any data as to whether many have availed themselves of that oppertunity, and who have still continued to observe their own religious rites and ceremonies?

A.- I have no knowledge personally.

Q.- Did tjis man Li ( ) have an influence in Shiu Kwan ( ) over a great number of the people - any number of people?

A.- I think not.

Q.- He only associated himself with the Catholic Church for his own personal gain?

A.- I should think so, and he seemed better known in the countryside than in Shiu Kwan city.

Q.- Was he employed by Mong Shan Fu in any capacity?

A.- That I don't know. He was said to be.

A Member.- Oh, Mr. Wen, when will you have that ex-prefect over here?

Taotai Wen.- The Viceroy says that man is a liar. He was removed from office by the governor last year because he told lies. The Viceroy said "We are in want of a man," so he gave him another chance and kept him as head of the police. He told another lie and a report was sent to the Viceroy and he said "I smoke opiumm and want to stay with this man for a month, and when I go to the closet he must follow me, otherwise they will think that I swallow opium pills.

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A Member.- The Viceroy says he is a liar. He is in prison. He will write to you to that effect today.

Another Member.- He will give a definite answer?

A.- Yes!

Q.- We want a definite answer one way or the other. It does not matter much which way it is.

A Member.- It would not be complete according to my view without his evidence, and if the Viceroy does not want to produce him I will say so and will just put it down.

Taotai Wen.- He was not there at the time of the trouble - only a short time - and the official who was there longer than this man - six years - and saw it has given evidence. We found evidence that he was trying to take advantage of this to be appointed sub-prefect. We have his correspondence on the subject.

Q.- You understand that he has made contradictory statements to the evidence we have got and we want to clear that up as a person reading through the evidence would wonder why I had not requested his presence to testify.

Taotai Wen.- We intercepted his letters and he wanted to take advantage of this to become subeprefect again and he would do anything. His past conduct proves him a liar. He told several lies and he was degraded and removed.

Q.- All I want to record is that his presence has been requested and refused.

Taotai Wen.- And them about the taotai he can produce any time. He can wire to him to come back if you like.

A.- I don't think his testimony is so important as this ex-prefect

Taotai Wen.- The Taotai was in office during the time of the trouble.

Q.- He is in the north now, is he not?

A.- Not north: he has gone home.

Q.- Shanghai?

A.- Shanghai, he went to his home over two months ago. Not Shanghai. Chekiang Province.

Q.- How far is that?



A.- In some parts of it you can still go by steamer, but in some parts like the interior it is very hard to travel.

Q.- How long would it take to get him back?

A Member.- We would issue a commission to the nearest consul and the nearest Taotai to take his evidence

A.- I will find his whereabouts: he is at home now.

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Dr. Machle re-called.

Q.- Dr. Machle, do you remember you and the Rev. Edwards having sent a letter to this office in the year 1904, about September or October - in the Autumn of 1904 with regard to the condition of affairs - to the gambling and opium dens?

A.- In regard to the Po Piu Lottery?

Mr. P. Stewart Heintzleman (American Consulate General, Canton):- Addressed to Mr. Cheshire. About the lottery and the opium.

Q.- Do you remember about the substance of that letter?

A.- I remember Mr. Edwards and I had a conversation and Mr Edwards wrote a letter.

Q.- As far as Mr. Heintzleman remembers it was a joint letter.

A.- Yes, we brought everything forward.

Q.- Sent by both of you?

A.- No. The matters were brought before the station and the station decided about it.

Q.- What was the substance of the letter? Do you remember: was it a long letter?

A.- It was a long letter about the trouble at Lienchow as far as I remember, and about the gamblers there and the people that had something to do with the Popiu (   ).

Q.- What did you say in the letter in regard to the lottery? What was the object in mentioning it?

A.- All the Christians of the Baptist Church and the Presbyterian Church came and said that if the lottery was opened up in Lienchow it would impoverish the people still more than they were impoverished And that these tickets could be taken to the country places and even women and children were engaged in the distribution. Mr. Edwards and I told these Christians to get up a petition and we would bring it before the station.

Q.- What do you mean by the station?

A.- That is before the Mission Body of Lienchow station. That is before all the members of the Presbyterian Mission, and if they saw fit we would send it down to the American Consul to be given to the

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the Viceroy, and thus try to keep the people in Lienchow from being robbed in the lottery of the little money they have.

Q.- Did you have any conversation with Mr. Cheshire?

A.- I did not. Mr. Edwards I think did.

Q.- What did he say to you after the conversation he had with Mr. Cheshire?

A.- He said he brought the matter up before Mr. Cheshire but did not say what he had saidl

Q.- What was the result of the interview with Mr. Cheshire?

A.- It was put into the hands of Consul-general McWade and he, I am pretty sure, sent it to the Viceroy and received a reply in regard to it.

Mr. Heintzleman.- There was a similar letter written after that.

A.- There was a similar letter.

Q.- Did you send down some of your the elders in your church, or some of the native preachers?

A.- They came down.

Q.- In response to Dr. Fulton, I think or Mr. Noyes.

A.- Yes, Mr. Noyes and Dr. Fulton, I think.

Q.- And they came in and these natige preachers were here too. They were here and explained about this lottery.

A.- I can tell you this much. I remember it was sent to McWade and he sent a reply back in regard to it.

A Member.- That was the year before. That was 1903.

A.- Yes. I think you will have to get Mr. Noyes or Dr. Fulton to tell you about it. It has slipped my mind: I cannot recall it at all. I know a letter was brought: I cannot recall the contents.

Q.- Mr. Heintzleman, as far as you remember, what was the conversation between Mr. Cheshire and Dr. Fulton or Dr. Noyes wherever they talked about this matter and this letter?

Mr. Heintzleman.- I know about the letter . We received a letter here one day: it was not a conversation. First a letter addressed to Mr. Cheshire enclosing a petition as I remember, and a joint letter sent by, as far as I remember, Dr. Machle and the Rev. Edwards. They described about the lottery business and also opium dens I think.

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Anyhow they asked the Consul to take the matter up, and they spoke of its injurious effects upon the people. Mr. Cheshire said it was a Chinese case and he could not take any action. Then afterwards there were some native preachers came down from your district.

Dr. Machle.- They were sent down at the time of the Presbytery.

Mr. Heintzleman.- And they came in with Dr. Noyes or Rev. Fulton and asked about this, and Mr. Cheshire said "I cannot take up this case, as much as I sympathise with you and see the justice of your case. As an official I cannot ask the Viceroy to interfere". That I remember - I don't know of the Rev. Edwards' calling.

Taotai Wen.- In regard to this lottery which you call a demonstration last year the Christians joined from Sam Kong ( ) - even Sam Komg. When we went to Sam Kong one day do you remember these Christians joined us: that was not a demonstration.

Q.- There was not any demonstration.

Taotai Wen.- Not a demonstration. That year they want to send a petition. It was given up: not opened after all (referring to the lottery).

Q.- What was the date of the Po Piu ( ) affair last year?

Dr. Machle.- It was in the fall of the year.

A Member.- I think that perhaps I can get something that may refresh your memory and from which you may be able to tell.

Another Member.- Dr. Machle, do you remember having written a letter to Consul-General McWade in May, 1903?

A.- I remember writing a letter to Mr. McWade in that year. I cannot tell exactly the month.

Q.- I have a letter here dated May 18th 1903, addressed to Consul-General McWade.

A.- I believe it is my writing is it not?

Q.- Yes, this is signed by you. This is alright. Do you recognise that as your letter?

A.- That is my handwriting. Yes.

Q.- In this letter you submit to Mr. McWade you report the existence of a lottery at Lienchow, and you state that "the Christians of the two denominations, Presbyterian and Baptist, wish to put themselves

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on record as opposing the introduction into the leading cities of t this neighbourhood a form of vice which makes it easy for all classes and conditions of people to be impoverished".

A.- That is a translation, I think of the letter that was in Chinese. It was sent in to the Viceroy.

Q.- "The substance of the petition" you state, "is this. A petition from the Lienchow and Samkong churches of two denominations. Elders' names are given. We elders through the foreigners at Lienchow petition His Excellency the Viceroy through his Honor the Consul General at Canton. We ask His Honor to help us so as not to have this gambling here. We number several hundred Christians, and we know Pe Piu lottery is a great temptation even to us. This kind of gambling did not formerly exist in this place. Anybody, anywhere may engage in it. All classes and conditions% men, women, children: the poor and the rich".

A.- That is a translation.

Q.- Now you also state in this letter:- "We feel sure that permission has not been granted to re-open this. If this is done it will so impoverish the people that they will become thieves and robbers and cause much dissatisfaction among the people. If this is done the they may band together and destroy many or hinder trade generally". Now Consul-General McWade went this on to the Viceroy, and this is a reply Mr. McWade sent you from the Viceroy, dated June 17th 1903. He sent you a copy of a despatch from the Viceroy, that is at that time, and in this despatch the Viceroy states:- "I have read both your despatch dated 3rd day 5th moon and the enclosures from Rev. Machle and his assistant preacher Lu Man Yun, requesting that the opening of gambling houses at Lienchow be prohibited, and found that the license for opening such gambling lottery has been granted over a year when the gentries at Lienchow have not a word to say, and at length Lung Hok Kin, etc., the gentries of that locality attempted to squeeze by saying that the money is to be paid for the school expenses and were refused. Therefore they made a strong request for its prohibition by saying that no gambling house has ever been opened in that place, and instead of waiting for a deputy to be appointed to

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to investigate and settle the matter they finally combined with some persons to create disturbances and also called at the yamen to keep a row and oppress the official. I have already ordered the Prefect of Kwong Chow to hold a trial of the case and to decide it according to justice and just as I was informed that the case had been concluded the said Lu Man Yun (   ) etc., suddenly made a request.
Do you know this Lu Man Yun (   )?

A.- That is a preacher up there,

Q.- (continuing reading).- "Suddenly made a request for its prohibition and it is sure that they have been asked to take up the case with this pretext" and so forth. What do you know about that, Dr. Machle?

A.- After that was written trouble occurred. The mob went to the residence of the official and demanded the release of the two gentry in that place, and before they went there was the looting of the two houses of the gentry, and the burning of their personal effects. That was written before that occurred.

Q.- The Viceroy says here that "Lung Hok Kiu (   ) etc., the gentries of that locality attempted to squeeze by saying that the money is to be paid for the school expenses and were refused, therefore they made a strong request for its prohibition by saying that no gambling house has ever been opened in that place, and instead of waiting for a deputy to be appointed to investigate and settle the matter, they finally combined with some persons to create disturbances and also called at the yamen to keep up a row and oppress the official".

A.- That must be one of the gentry you know. The gentry had to do with the school and he is evidently making an explanation of why they are resisting the Po Piu (   ). Of course, of that I know nothing. That part there, he is giving an explanation.

Q.- That was some disturbance that occurred the year before that?

A.- Yes.

Q.- This is dated 1903. It must have occurred sometime in 1903.

A.- You will see that that is in may. It must have occurred a month or two after

Q.- June.

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A.- It was after that that the trouble occurred. The Kiu ( ) was told to open up evidently the Po Piu ( ) and he made an effort to follow the orders, and then the mob came and burnt the Po Piu ( ) shop and went to the Yamen and demanded the release of these two gentry that had been imprisoned.

Taotai.- Which two gentry?

A.- Leung ( ) and somebody else.

Q.- He was not arrested. He is in prison here now.

A Member.- Doctor, what would be the Gregorian date of the 19th day of the 4th moon last year?

A.- That would be May sometime.

A Member.- The 2nd June 1904.

Q.- Do you recollect any particular occurrence at Lienchow about the 2nd June 1904?

A.- I think it was perhaps in that time that this mob arose. The one that rose in regard to the opposition to the lottery.

Q.- The Po Piu ( )?

A.- Yes.

Q.- Will,you think carefully and see if you can identify it as about that date.

A.- About that time occurred the Po Piu ( ) affair of that year.

Q.- For several years preceding the Lienchow massacre there has been trouble arising over the Po Piu affair?

A.- No, I cannot say that. At least I know nothing about it if that is the case. When I got knowledge of the affair I think it was 1903. They may have known about it in 1902 for all I know. I knew nothing about it.

Q.- Now doctor, what was your object in sending on this letter to Mr. McWade in 1903, and sending on this petition? What was the object as far as you knew of the petitioners in sending on the petition?

A.- They considered it an abominable form of gambling and as it had never existed there before they were anxious to keep it out of Lienchow.

Q.- For what reason?

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A.- Because it would impoverish it so. People have to go to a shop to play fantan, but with this po piu the tickets go everywhere. You can put down one, two or three cash and everybody can engage in h the business. This is the explanation they gave to me when I came, and I was perfectly willing to help them in any good cause whatever through the Consul: That was the only channel I had.

Q.- You did not hear of any row. Did you hear of the row the Viceroy speaks of in this letter of 1903. An attempt to create disturbance and that the leaders called at the yamen "to keep up a row and oppress the official".

A.- I had heard of two of the gentry being seized and the reason given was -

Q.- In 1903?

A.- I think it was then. That is the first I ever heard of this affair.

Q.- In 1903?

A.- I think it was 1903. That two of the gentry had been seized on a false accusation: that they had made use of money that should have been used in the school - the common school. That is money I suppose given by the people in general for the running of the school, and certain ones are chosen to go to that school for higher education and the accounts were short something like $2000.- and the head gentry, two of the elders were seized and put in prison on that charge. That is what I heard. I can only give you what I heard: I did not go to the yamen and did not see the interference. It was at that time too that they asked me to go to their school and give some lectures on hygiene. I would not do it. I thought that they would then make an excuse that I was with them and upheld what they were doing. I said "Wait till I come back. I am going down to the coast". I expected by that time everything would be settled. "If you want me then I will do it".

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HERMAN O. T. BURKWALL, sworn.

Q. Your age?

A. 34.

Q. You are an American citizen?

A. I am.

Q. And you are connected with what mission?

A. The British and Foreigh Bible Society.

Q. How long have you been in this country?

A. A year and a half I was in Korea. I have been here nine years.

Q. Where have you been located all that time?

A. A year and a half in Korea and the rest of the time here in Canton, excepting four months at Wuchow.

Q. Have you traveled up through the province of Kwangtung extensively?

A. I have traveled to the West and to the South.

Q. And the province of Kwangsi?

A. I have traveled more there.

Q. Have you ever been in Lienchow? (   )

A. Never.

Q. Have you ever been in that district at all?

A. No.

Q. Never been up the Lienchow (   ) river?

A. No.

Q. Nor the North River?

A. No.

Q. Can you give us any information regarding the feeling generally in Kwangsi (   ) and Kwangtung (   ), where you have traveled, of the natives toward the foreigners?

A. The feeling has been very friendly up until this last trip I made.

Q. That is during the last month?

A. I left Canton in the middle of October.

Q. And the feeling since then?

A. The feeling has changed very much.

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Q. You observed a change in the feeling?

A. A decided change.

Q. What led you to believe that the feeling had changed?

A. Largely the attitude of the people.

Q. Towards you?

A. Towards me and towards my Chinese assistants.

Q. How did they display their change in attitude?

A. The expressions.

Q. The way they spoke to you?

A. The way they spoke to us.

Q. What do you think has brought about the change in attitude and the feeling of the people towards foreigners?

A. Well, there are three things that lay at the bottom of it, and which to put it is hard to say. In Kwangsi (   ) especially is the edict that abolished the examinations and ordered the opening up of haktongs (   ) or schools for Western learning. In order to open them up they have taken possession of a number of the best and wealthiest temples in the Tam Chow (   ) prefecture. These have been torn down and the idols destroyed and the material taken to erect these haktongs (   ). They have done this and at the same time posted proclamations throughout the prefecture saying that the present systems of educations is done away with, and that they must open these haktongs (   ). That is one of the things.

Q. How do you suppose that the change has been attributed by the people to the influence of the foreigner?

A. They say everywhere that the officials have entered the Western Church, and have been exorcised by the Westerners. It is the Fuk Yam People (   ).

Q. Who are the Fuk Yan people?

A. That is the word for missionaries. The missionaries and their converts are the ones who are doing this work. That is discussed freely and openly everywhere throughout the district.

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Q. When was this order promulgated?

A. I cannot say the date.

Q. About how long?

A. It began in Wuchow last spring when several temples were torn down there and the prefect went and tore down idols in the temples there. Afterwards he was transferred to Liuchow ( ), and at the same time he was promoted to, I dont know the exact term - but it is a sort of inspector of education for a certain district.

Q. What are the other two causes?

A. One of them was the prohibition of this ta tsiu ( ) which is held every year. This was definitely prohibited and was carried on throughout the prefecture.

Q. Which prefecture?

A. Tamchow ( ) above Wuchow ( ) about 100 miles.

Q. Was that prohibited by proclamation?

A. By proclamation.

Q. Did you see the proclamation yourself?

A. Yes.

Q. What were the terms?

A. I could not give them. I did not make a careful study of the proclamation.

Q. You saw it yourself?

A. Yes, it was not necessary to see it. At Pingnam,( ) within that prefecture, the proclamation was there the day I arrived and the day after meetings were held by the merchants and gentry to try and induce the officials to give in to them, but they absolutely refused to do so. That did not seem to cause any disturbance there. Further on a Taoist ( ) priest had attempted to carry it on inspite of the proclamation, and as soon as the officials found this out he sent his runners down and soon had this fellow in cangue ( ) for the night, but they let him go the next morning.

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At a place eight miles from there they wanted to open it up as they had money collected, and the feeling there was so that they threatened if the official came to enforce what they wanted

Q. Was this proclamation by the Viceroy?

A. It was not; it was in the name of the prefect.

Q. So that it was not an order that was promulgated and enforced all through the province?

A. No, it had not gotten so far as that. People were talking of it though and saying "it is coming", so they expected it.

Q. Had this ta tsiu (   ) in this district created feeling and disturbance that warranted the local prefect there to issue this proclamation?

A. I have no reason to believe so.

Q. That was not the reason then?

A. I could not find any reason for all this. I could not find any definite thing you could point to as the reason for their doing it. None of the foreigners or the natives living there seemed to know why this was done.

Q. You dont infer that in the prefecture of Linchow (   ) that any such order prohibiting the worship had been issued?

A. I dont know. I have no knowledge of that part of the country at all. The third thing that added to it was the dissemination of boycott literature. The boycott was known everywhere. Very often they came to us and asked questions and wanted to know why America was prohibiting Chinese going into America. They said "America is not just" and things like that.

Q. These are the three causes of the anti-foreign feeling?

A. Yes.

Q. Why do you think the dissemination of literature caused the ill-feeling in that district that you spoke of, towards Americans?

A. It caused an ill-feeling towards all foreigners.

Q. For what reason?

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A. For this reason: That this literature while it emphasized the word "America", to the people away from Canton, America means "foreigners"; any foreigner they take it.

Q. Am I right? Disestablishment of temples due to abolition of mandarin examinations.

A. Yes, that is what it is due to. It is the repeal of this triennial examinations.

Q. Which of these three causes do you thing created the greatest anti-foreign feeling?

A. That would be hard to say, Consul-General, for this reason: The three work so together that while up in that region where I was, the prohibition of the ta tsiu (   ) and the disestablishment of the temples incensed the people against the missionaries and the missionary converts. The other thing coming on top of that made the whole thing general, and everywhere you went all that was sung into our faces and hissed into our ears was "kill them", kill them".

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would say " We are not permitted to have our schools now:what is the use of living any longer here. You and your books are the ones that have been doing it. You are at the back of it. The fact that I was connected with the British and Foreign Bible Society I circulated everywhere. A small tract telling of our work is issued and that screened my identity with America. We were everywhere beset with the question as to why America was doing this.

Q.- These three causes for anti-foreign feeling apply to what province?

A.- I am speaking now of Kwangsi,(   ) about which I am positive. These are my own observations in the matter.

Q.- Do you think that the same effect has been caused by these three causes in other districts?

A.- My men have come from Heungshan(   ) Shan Tak (   ),and Heiping (   ) districts and they have exactly the same story.

Q.- Except in reference to the ta tsiu (   ) ?.

A.- Except the ta tsiu (   ).

Q.- They say the two causes apply to otherplaces?

A.- Yes. The democratic spirit manifested by the hakteng (   ) student,and their insolence and overbearing attract attention everywhere, and my men tell me that the opening talk is America. The foreigners,they say,only come to China to get our money sorlet them have it.

Q.- Do you think that the people in this place would retort to the outrage that took place at Lienchow(   ) ,for example,if they got an opportunity?

A.- I have reasons to believe they would. I would not like it reported as saying positively:but I have reasons to believe they would.

Q.- You think then that throughout this zone down here there is a decided feeling of unrest?

A.- Yes,there is.

Q.- The slightest incident may culminate in a serious affair?

A.- Yes. Even the soldiers up there--that district is pretty well policed by soldiers--even from them we gathered the same impression:

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they spoke just as freely as the other people and showed us the same insolence.

Q.- These were local soldiers?

A.- They are local and they are not. They are sent in squads to a place and stay a certain length of time and are sent to some other place. They are not the local people-- possibly they come from Henan (   ) a number of them.

Q.- (To Dr.E.C.Machle):-Dr.Machle,do you know anything of this condition brought about by the same causes as Mr.Burkwall speaks of in Lienchow(   )?

A.- The only thing in regard to it is what I have already said before that when I was unloading my boat on the 27th.October certain ones approached me in regard to the boycott.

Q.- We have no evidence to show there were any placards posted in Lienchow(   ) city or about there.

A.- I was told by Shiu Sai Shang(   ) that he had seen two placards himself. Theyhave been taken down. And then Tsing Lan(   ) who has given testimony said he had one in his possession that he had taken off a boat that had brought up a lot of them.

MR.BURKWALL:-The placards in the district where I was were not so manifested as elsewhere.

Q.- The people did not take any active interest?

A.- Not so much.

Q.- It simply contributed to the undertone of bad feeling,that is all?

A.- That is what it was.

Q.- They were not very active.

A.- The native customs refused to pass any American goods as one firm stated to me definitely. That in itself removed a lot of talk from the streets. There was not the occasion for boycott in that region because we cannot get anything if we want to.

Q.- Do you think the Viceroy has prohibited the ta tsiu(   ) celebration throughout these two provinces?

A.- I cannot say as to that , but my own observations have been that unless his permission is there these men could not do it. He is the one thatvis backing very nearly everything that I could gather. He is backing Chung (   ) ,on this disestablishment of temples.

Q.- What effect,except a contributory one towards to general unrest do you think the dissemination of boycott literature has on the people?

A.- I dont think it has any effect.

Q.- It does not have any effect?

A.- Not that I know of.

Q.- It does not influence them against Americans and foreigners in itself?

A.- It stirs them up against all foreigners. When you leave the river and get inland there is very little in the way of goods that come. The places along the river and places along the main highways of travel and trade routes they are the ones that vome into contact with goods. In the little markets,the little places the people are just as well posted on this matter.

Q.- It does not influence them particulary ?

A.- It stirs up a feeling against anything foreign and foreign people. The talk on the streets of Tam Chow (   ) is very nasty and has been for sometime.

Q.- On account of the boycott literature?

A.- The boycott has assisted in stirring it up to that point.

Q.- What is the character of the literature that is distributed up in that district?

A.- That I could not say.

Q.- Did you not see any of it?

A.- All I saw were in the newspapers.

Q.- No posters?

A.- Very few of those.

Q.- Did you see this illustrated pamphlet?

A.- I have not seen that outside. The only place I have seen it

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has been the steamships here.

Q.- Mr.Burkwall,can you give us any more information that would throw any light on the Lienchow(   ) massacre: that would be useful to us in getting at the probable causes of the massacre the probable cuases?

A.- No,that I cannot.

Q.- We have not any proof or evidence that the boycott had anything to do with it up there.

A.- That seems very strange indeed.

Q.- Except in a very indirect way.

A Member.-The people did not seem to know anything about it.

Witness.-I can take you to dozens and hundreds of places about the province and you cannot find one word by questioning. They will not commit themselves. There is no evidence at all,and you approach a man and ask him and touch upon any of these questions you cannot for love or money get a thing out of him,unless he thought you would give him protection,and there was something to be gained.

Q.- We have evidence of that.

A.- I will take you all through the country and in any search you like to make you cannot get one word of evidence. It is only the casual slipping out of a word that you know anything about it. As far as getting evidence is concerned it is impossible. And they have a term that they use for the boycott there and you try to get them to explain that term they wont do it. You never hear anything of that sort. Ther is no evidence.

Q.- As far as ocular proof we have scarcely any. We have been through the streets and never saw any posters and the only thing we saw was an inscription on the wall of a temple owned by Dr. Machle." Chinese do not buy American goods". Dr.Beattie:- On the other side was " China is not on good terms with America".

Witness:-In Kwangsi(   ) and Wuchow(   ) all the different placards have been put up,and above there the principal

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cities have them,but they are not much in evidence. Only literature has been been circulated among the public. A year ago America was the favourite nation among any nation you like.

Q.- All through the country?

A.- Yes,all through the country. I took a long trip up through Kwangsi(   ) about a year ago and the very name that we were Americans" Good and well,come here,you are welcomw. People welcomed us everywhere.

Q.- Now we are the best hated?

A.- Yes,it is everywhere the same. My men and myself decided it was the wisest thing to do to declare we belonged to the British and Foreign Bible society,and let the other rest. As far as Liuchow(   ) itself the objective point, I did not go up. The streets had the gossip that all the foreigners had been driven out of Kwangtung(   ) province and some had come in their flight as far as Liuchow(   ) They had that probably from the telegram that had been forwarded to me.

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Q.- Do you know anytying, Mr. Burkwall, about the Viceroy having re-duced the number of troops throughout the provinces of Kwangtung ( ) or Kwangsi ( )?

A.- No, I don't. There has been a change of troops moving from place to place.

Q.- What is the opinion through the districts you have been through with regard to the Viceroy's proclamation forbidding the boycott?

A.- Some people said he prohibited any conversation or discussion on the subject, and some took it for granted that it was settled. That was towards the south of the province.

Q.- But has the Viceroy's proclamation or the Emperor's decree had any effect in stopping or supressing it?

A.- It did not seem to have any effect like that.

Q.- Do you think there is any likelihood of any disturbance in the surrounding district here?

A.- I could not say as to that. I know this much. The feeling of both me and my men is that I had better not attempt any itinary at present.

Q.- You don't think it is safe then for people to live in these outlying districts at this time?

A.- That depends entirely upon the local conditions there. Now at Kaiping ( ), Mr. and Mrs. Field there are British subjects and they are still there, and during the month of October the Prefect ( ) called on them in person twice. That of course established a feeling of friendliness between them and the Prefect, but it had a salutary effect upon the people, and they were preparing to leave at any time if any disturbance was noticed. The latest I know is that the British Consul at Wuchow ( ) has asked the ladies to return: not Mr. Field himself. While I myself would not at all hesitate to move around and go as I am doing-- we are simply

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..nsient, going all the time-- people pay very little attention to .. the natives seem to feel it is not the wisest thing.

Q.- What did you hear from other missionaries in that district?

A.- The same feeling of unrest. In places it has been very very marked. The changed attitude of the people is ver marked. The influence brought to bear upon servants has been very marked in getting them to leave the foreigners.

Q.- This feeling displayed is anti-foreign, not particularly anti-American.

A.- Anti-foreign.

Q.- Don't you think that as this order for the change in the school system has been put into effect and the proclamation issued to suppress the ta tsiu (   ) celebration and the boycott pretty well settled that this feeling would die down.

A.- You mean if the boycott is settled and the other settled it would die down?

Q.- I am taking for granted all three settled.

A.- The feeling would drop at once.

Q.- They would get tired of it?

A.- Yes. The people would get information on the subject and would see it.

Q.- Well now, there is a likelihood that Congress next month will pass and Act excluding coolie labour.

A Member.- Restricting it to coolie labour only: that is to say labourers as defined by the dictionary.

Another member.- I understand that the people in this Province demand that labourers shall be admitted.

Witness.- That is my understanding.

Q.- Do you think that when the people at large hear the news that their demands are not acceded to and coolie labour is not to be admitted, that we can expect any trouble?

A.- That will depend entirely upon the officials. I think the officials have the thing absolutely in their own hands.



.- We understand that the officials themselves don't care anything about the exclusion of the coolie labour.

A.- They have something to work on there. While that is the demand of the people of late the boycott has been more discussed on the sympathetic side. The indignaties that have been heaped upon the Chinese have been emphasised in the latter months a great deal more than it was at first. The first demand was distinctly for open doors, but lately that has shifted, and they are getting to emphasise the indignities that have been heaped upon the Chinese.

Q.- That seems queer because that feature of it has been overcome by the President's order and that order was made known to the people or should have been made known to the people.

A.- The people hear the stories that circulate throughout the country. At Kaiping ( ) it was said that the Chinese in America had been arrested and put in pens and were there being kept under starvation laws and these things were floating all around amongst the people who were everywhere talking about it.

Q.- I can understand why they would do that at first but since the President's order and Viceroy's proclamations informed them that the President of the United States has changed that condition of affairs and has ensured the proper treatment of all those going into the United States that the people would be satisfied that what they were objecting to had been overcome.

A.- The common people have no knowledge of it.

Q.- Suppose for example we were talking to a man who objected to the treatment of Chinese in San Francisco and we convinced him that that treatment no longer existed-- that the regulations had been changed and that they were treated with the greatest courtesy in San Francisco do you think he would still insist upon the boycott?

A.- The average Chineman would not unless it was forced upon him by the leaders of the movement that still continue to make these demands. In the country very little would be thought of it.

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Q.- Do you get the impression at all that the people demand that in addition, to the treatment of Chinese in San Francisco all coolie labour be admitted?

A.- Up in Kwangsi (   ) I say " No ".

Q.- They merely want the better treatment of Chinese: the others want what?

A.- They don't seem to know what they want. They say the foreigners are mistreating the Chinese and hence we want nothing of the foreigner. It loses its American phase as soon as you get away from the centres, absolutely drops its American phase. That has been my experience and observation all through the district.

Q.- The people through Kwangsi (   ) are not effected at all by any sense of loss?

A.- Very few.

Q.- They have no interest in the Exclusion Act personally?

A.- Not a bit. The only ones who go from there would be students. It is underpopulated as it is.

Q.- Don't you think this feeling will die out?

A.- It will die out if the centres discontinue the propagation.

Q.- Don't you think Mr. Burkwall that the very best way to encourage it to die out is by the Press refraining from mentioning anything about the boycott and for all meetings relative to it so far as the American merchants are concerned to cease absolutely?

A.- That might be. At this date I think it is impossible to do that.

Q.- Don't you think if absolute silence relative to the boycott could be maintained as far as America is concerned it would have a very good effect?

A.- It would have a good effect.

Q.- That is to say the Chinese would merely say the Americans have forgotten all about this and there is no further mention of it it would die a natural death.

A.- The Chinese would still keep it up.

Q.- I don't know. There are always two parties to a quarrel and if

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one side sees the other side has lost entire interest and is tired out it is pretty apt to die out.

A Member.- They will very soon see they will accomplish nothing.

A.) These caryoon ( ) papers issued here do not only deal with the boycott. England has not done a thing yet she gets half or full share in this caryoon of South Africa. She has not opened her mouth. Still the agitation against her is growing in the country and is growing stronger and stronger, because these papers represent it as not only one but all the foreigners that are against us.

Q.- Then it seems to you the boycott is gradually extending itself to all foreigners?

A.- Decidedly.

Q.- Don't you think Mr. Burkwall that if the authorities would suppress all this literature and prevent the news apers from mentioning the subject at all, and send a lot of deputies throughout the districts and tear down the posters: and put up a proclamation forbidding it in his own name, not firbidding it as he is doing practically in the name of the United States and making the people suppose he is doing this upon pressure from the United States Government, it would be the best thing to do?

A.- You cannot do that. The mails and the telegraphs are still open.

Q.- But the Viceroy could prohibit it. Naturally secretly they would talk about it and write about it, but don't you think it would have a good effect and eventually stop it? They could prevent speech making, meetings and newspaper articles.

A.- Cannot do it.

Q.- You think it is hopeless ?

A.- It is hopeless unless America takes some stand.

Q.- What stand can she take?

A.- The stand that will have to be taken by other people.

Q.- The only stand that she can take would be to demand something. What can she demand.

A.- She can demand the suppression.

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Q.- What do you think is the best way to suppress it?

A.- Suppress by force. It cannot be suppressed by simply trying pressure.

Q.- No amount of agitation or proclamation can do anything?

A.- No.

Q.- The worst way to suppress a movement of this kind would be to send out an army of soldiers and say " You shall not buy anything but American goods ". You cannot make a man buy American goods.

A.- No?

Q.- I don't see how you are going to suppress by force.

A.- By forcing the officials to give their support in this suppression. But the way they enforce these proclamations counts for nothing at all. They are only doing--

Q.- More harm than good. If the officials would issue proclamations showing that they were in earnest and were dissatisfied with the action of the people and prohibited any further talk or placards, meetings speeches, anything of that sort don't you think it could be stopped? Whether it was exacted by force done voluntarily don't you think it could be done.

A.- If the officials undertook to do the thing it could be done, and it would have to be accompanied in this instance in order to create a good feeling, it would have to done by explanation and instruction to the people who must know the condition of things. The officials wield the same power as they did ten years ago and the people should be taught the condition of affairs.

Q.- They could suppress it if they wished to:

A.- I believe they could myself.

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Confidential.

Evidence, taken in private by the members of the American Board. 30th November.

Tung Pun Shek.

Q. - What were you formerly?

A.- I was a preacher: now I am not.

Q.- What is your age?

A.- 43.

Q.- Where do you live?

A.- Iam a native of Cheungsha, Hunan.

Q.- Tell us what you know in regard to the registration of the Chinese in the Catholic Church.

A.- The Catholic Church was begun here last year in the third moon. There were a great many registered last year. There was a book as big as that and that thick (referring to the book in which Capt. Evans entered his notes). You had to write in there your age and name and how many in the family. When the names were entered in the book you had to pay 50 cents. Some paid as high as $1 and some $10 some as high as $20 and there has also been paid $100.

Q.- Who was that man who paid $100?

A.- A man by the name of Wong Tsui Ling.

Q.- What is your reason for the difference in the price of registration?

A. - If any man has important business that he wants attended to he pays more.

Q. - What did this man do?

A.- He had a case of adultery he wanted to settle. I know the man who paid $10.

Q.- Have you ever been with a man to register?

A.- When the man paid $100 I was there sitting. I also saw a woman pay $10.

Q.- How did you happen to be there at the time?

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A.- I had a friend there named Sin Kan Tong one of the Protestants. This man had a dispute about a shop and because he wanted to get help in that dispute he entered the Catholic Church and registered his name.

Q.- How did you happen to go along there and see him?

A.- I saw this name in the book. This is the man who paid $10.

Q.- You stated in your previous testimony that you knew yourself the names of the elders in this affair over here of the burning and the massacre and that many of them were enrolled in the Catholic Church. We want to find out how many there were.

A.- I don't know how many.

Q.- Do you mean that probably there were 50 of them, or 25, or 10? Just give us some idea.

A.- Leung A Kam, Shiu Ut Yeung and Lo Tak Kwan.

Q.- Did you see the man who had a patch on his face and is now in custody?

A.- Yes. This man who had a patch on his face himself told Mr. Tung That he was enrolled.

Q.- Were those whom you have enumerated prominent members in that affair?

A.- They were leaders. Another man who beat the gong was Kwai Tsiu.

Q.- Have you seen these names in the book yourself?

A. I have been present with them in the Catholic church when they themselves said they were brothers. They were right in the chapel and said they were brothers of the church members of the church.

Q. How do you know they are enrolled?

A.- They said so themselves.

Q.- Did not many of them say they were enrolled when they might not be enrolled?

A. No. They have not actually said they were, but really they were.

Q.- You have seen this book: tell us what names you have seen in it.

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A.- I have seen the book and looked at it and turned it over, but I could not tell the names now.

Q.- Can you remember just one name?

A.- Liu Lung Tak.

Q.- Was he one of the bad characters?

A. No.

Q.- Do you know any particular man who applied to get enrolled and applied for protection and obtained it?

A.- Liu Leung Tak.

Q.- What was his case?

A.- One case was about stealing rice from his house.

Q.- Did that woman which you mentioned in your testimony have her case settled in regard to her shop?

A.- They settled that.

Q.- How did she get it settled?

A.- Petitioned the Viceroy.

Q.- Who did?

A.- The Catholic priest, Mong San Fu.

Q.- Who is this man Wong who you have mentioned before. What does he do?

A.- I know him. He is a gambler. I can take one of you over there tomorrow and show him to you at the gambling place. Every day he is up there doing it.

Q.- What has he got to do with the Catholic church?

A.- If any of the brethren have any trouble in law suits he helps them with them.

Q. How many of these people are enrolled and how do you know it?

A.- Very many. A great many of these gamblers and ruffians have their names there.

Q.- Do you think these men are just applicants for admission to the Roman Catholic church?

A.- They have not truly entered but are simply enrolled as applicants

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Q.- Do you think they pay this money to Wong or to the priest?

A.- The priest receives it.

Q.- How do you know that?

A.- I have seen Mr. Liu hand the money over himself. Liu writes it down in the book and hands it over.

Q.- Where was the priest at this time?

A/- Have you been to the Catholic church? On one side there is a room where they register and on the other there is a room where the priest lives.

Q.- Do they register before the priest? Does the priest keep a book?

A.- Yes.

Q.- Is he always there when they register?

A. The priest is always there when they register.

Q.- Was he there when this woman paid the $10?

A. Yes he received the money himself.

Q. Who else was there?

A.- There were very many people there.

Q.- Was the book pretty well filled with names?

A.- It was divided up into sections and was pretty well full

Q.- Did Wong or the priest play any part in the suppression of that year in regard to the lottery?

A.- The priest had nothing to fo in it: this Wong had.

Q.- Do you consider that the Po Piu affair had anything whatever to do with the burning and the massacre this year? Had it any bearing whatever upon the massacre this year?

A.- Only in so far as the people were encouraged to lawlessness.

Q.- Do you think the enrollment of these names in this book encourages the people to lawlessness?

A.- (No Answer).

Q.- Does the enrollment of these people in this book encourage the people to become lawless?

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A.- Yes, certainly.

Q.- Why do you think that Wong Was unwilling this year to assist in quelling the disturbance?

A.- Because he was not on good terms with the officials this year.

Q.- Then his refusal to come over this year was not due to any unwillingness to assist the Protestants?

A.- It was not.

Q.- Why was he not on good terms this year with the officials?

A.- Because it is a different official this year.

Q.- No other reason?

A.- No.

Q.- Do you think they sent for Wong just as an interpreter because he could speak the language and not for any other purpose?

A.-- No. Because the people said that they were Catholics.

Q.- Did you go over for Wong to help quell the disturbances?

A. Yes.

Q.- Who sent you?

A.- I went myself. The Colonel also sent a man.

Q.- * What benefit does Wong get out of this?

A.- Because in that way he can gather in a great deal of money.

